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## All Parishioners will take Special Notice of these Annotations for the following pages.

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Page 31.—A few streets in Hillhurst, near the Bow river, have been attached lately to the parish of the Sacred Heart by the Rt. Rev. Bishop.

Page 65.—About pew holders. I know that it is the earnest desire of all the families of this pious parish to hold a pew in the house of God, but unfortunately our church is too small to accommodate the congregation. Those who do not own a pew are very good Catholics just the same.

Page 121.—The offering, or stipend, for a low mass in this diocese, is fifty cents (50).

Page 69.—As to the support of the church in this diocese the Right Rev. Bishop has appointed the following regulations:

1.—The land owners, in the country, must pay 5c per acre for the first 1/4 of section that is \$8.00. This sum is reduced to 5 p. c. for each of other quarters of sections. The land owner, non resident in the parish, will be obliged to the same, when turning to profit his property by himself or by others who are not Catholics. But if it is a Catholic who occupies the land, he will have to pay the priest dues as if he were the real owner. The same to be said of a Catholic occupying the land of some Protestant owner.

2.—Persons having an annual income or salary, will pay 1% p. c. of said salary, that is \$100 for each \$1,000.

3.—Persons living in towns and cities, and having property, such as houses for rent or business houses or stores, will be obliged to pay also 5% p. c. on the assessment of these properties. Yet, if this percentage would go beyond \$1000 per annum, there might be ground for some reduction of the charge.

4.—Persons having a special trade of their own as carpenters, masons, plasterers, painters, etc., etc., shall pay \$5.00 per annum on that account, without prejudice of what they could be obliged to pay on account of other property. The parish priest will reduce this amount to \$2.00 only for those who have no special trade, but are occasional laborers and can be considered as really poor and not able to pay such amount.

5.—Young people who, while residing at home, enjoy an annual salary, will pay as stated above, for salaried people; those who work only from time to time will pay only \$1.00.

6.—For all the missions without resident priest, but visited at least once in a month, the tariff is reduced by half.

7.—For the parishes or missions where limits have not been settled as yet, Catholics who are not more than 10 miles distant from the church, shall be considered as within the parish and shall pay the full amount of support and priest dues. Those who are more than 10 miles distant shall be considered as outside of said parish and shall be subject to the tariff provided for missions visited from time to time. If they are not regularly visited, even once in a month, they will pay \$2.00 per family and besides they should indemnify the priest for his trouble and for his travelling expenses when visiting them.

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## Catholica



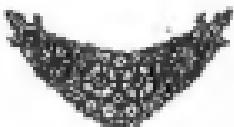
A reference for daily use to the Catholic Home, with Special Articles written by master minds of the Catholic Faith; also the Catholic Calendar, Test and General Information pertaining to the Parishes of St. Mary's, Sacred Heart, St. Ann's, Culpeper, Alberta.

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# GREETING

To the Members of our Parishes and Friends:

In sending forth this beautiful work it is with the idea that it may serve as a daily reference for the year to all Catholics.

We trust it will be kept where it can easily be consulted to this end, and will save a deal of enquiry and telephoning, as the Calendar is now arranged to embody all days from July 1st, 1911, to July 1st, 1912. That the affairs of all Parishes may be well administered requires co-operation on the part of the people, which cannot, however, be intelligently given without knowledge of the regulations under which we progress, this information we desire this reference to give at least in part.

Further, you will notice many articles embodied herein, which are from master minds of the Catholic faith, these will prove quite as interesting to non-Catholics as they are based on facts.

## ... Cattolica ...

was built in Calgary. True we were somewhat set back with petty annoyances as to production on time, but the data is arranged for the full year. You will notice we have many friends among the first merchants of the city, to those who have given their co-operation in making the publication possible we extend our hearty and sincere thanks. We trust their cards will prove business builders and as one good turn certainly deserves another may we request that the readers of CATTOLICA consult this list of progressive business men, tell them where their cards were read, before making their purchases.

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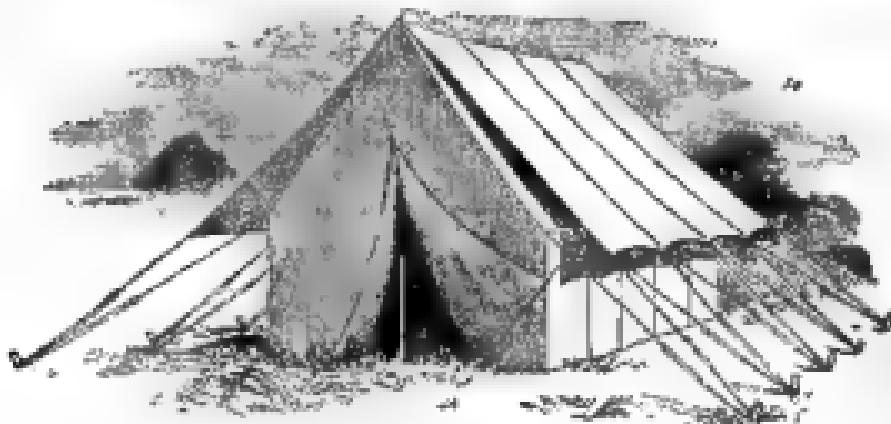
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## Pope Pius X. (Giuseppe Sarto)

Born in Riese June 2nd, 1835. He was elected to the Papacy by the College of Cardinals August 4th, 1903, after the conclave had been in session five days, and assumed the title of Pius X.

He was born in a small Venetian town, of a humble peasant family. His father died March 4th, 1842, and his mother, Margherita Sambo, died February 2nd, 1894, after a life of labor and sacrifice entailed in rearing her family of nine children, eight of whom were living at the time their brother was made Pope, all in very humble circumstances. There were two brothers and seven sisters.

The Pope's brother is a shop keeper and postman, his sister, Theresa, is married to a hotel-keeper named Paolo, a Riese, but a few steps from the two-story house in which the Pope was born.

Another sister is married to a sacristan, a third to a dealer in wines. When young Giuseppe became parish priest his mother was too humble to live with him, but his unmarried sister lived with him in the patriarchal palace in Venice.

He made his novitiate studies at Castel, France, a small town near Venice, and thanks to the interests shown him by Cardinal Monico, patriarch of Venice, was enabled to continue his education.

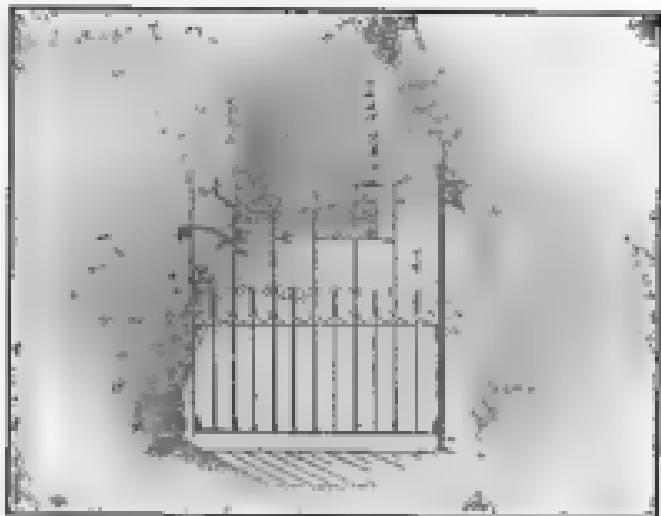
Ordained priest September 18th, 1858, by special dispensation of Pius IX., and appointed assistant priest at Tombolo, then transferred to Salsano in 1867 as parish priest.

His zeal, piety, and well-directed energy led to a subsequent appointment to an important ecclesiastic dignity as spiritual director in the seminary, judge of the ecclesiastical tribunal, and Vicar-General of Treviso.

Consecrated Bishop of Novara, in Lombardy, and remaining nine years. On June 12th, 1893, Pope Leo XIII created him cardinal with San Bernardo alle Terme as his titular church, and shortly after this was made patriarch of Venice, whence, nine years later, he was summoned to Rome to elect a successor to the papal throne made vacant by Leo's death, and was chosen as that successor.

Pius X. is a striking example of the bestowal of the highest dignity in the Roman Catholic Church, upon one of the lowest origin, utterly devoid of ambition, whose career had been marked only by the sincerest piety and un-discriminating zeal in the practice of his ecclesiastical profession. His elevation is an apotheosis of the parish priest. There could be no more marked contrast than that presented by this pope and the pope he succeeded. Leo XIII. was

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of aristocratic birth a scholar a diplomat Pius X was the lowly peasant spirit which characterizes his whole family. He deprecated his elevation to the papacy, accepting it only through the sense of duty.

Although speaking and knowing his own language with classical finish he is familiar with no other except a slight knowledge of French and German. He is a man of wonderful charity with a gift for organizing and full of active work notably in preaching.

He insisted upon this strongly with his priests and is known throughout Italy by his work for societies and for his schools.

He is utterly opposed to nepotism.

As a missionary worker he was arduous, and a great disciplinarian a staunch advocate of the Gregorian Chant which is in keeping with his insistence on liturgical observances.

Since his accession to the Chair of Peter, Pius X delivers a simple sermon to the people on Sunday afternoons.

In his first encyclical, two months after his accession the Pope declared that "we have no other programme in the Supreme Pontificate but that of restoring all things in Christ (Eph. 1: 10) so that Christ may be all in all" (Col. iii. 23).

One vigorous measure of Pius X after his elevation to the Papacy was to abolish the "ratio" which three Cardi, or Powers enjoyed in the election of Pope. He drew up a document in which excommunication is pronounced—*ipso facto*—against anyone who acts as the intermediary of any power in proposing a veto against any Cardinal during a conclave. Pius X is personally friendly toward Queen Margherita, an acquaintance formed while Bishop of Mantua and toward King Victor Emmanuel and Queen Helena.

The Venetians were surprised he did not assume the title of Benedict, as one of the seven Popes who like himself were from the province of Venice, was Benedict XI.

Pius X is a handsome man, of fine physique, with blue eyes and silvery hair, with a voice of great volume a great asset to such a great preacher.

The arms of the Pope are an anchor resting on the water, and a radiant star.

His age to-day is 76 years.



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# His Eminence James, Cardinal Gibbons

## Archbishop of Baltimore

American Cardinal. Born in Baltimore, Md., July 23rd, 1842.

When very young he was taken by his father to Ireland to be educated. Returning to America in 1853, taking up his residence in New Orleans until 1855, when he matriculated at St. Charles College near Ellicott City, Md., was there graduated with distinction in 1857. Then pursuing his theological course at the Seminary of St. Sulpice and at St. Mary's University, Baltimore.

On June 30th, 1861, he was ordained a priest, his first mission being at St. Patrick's Church, Baltimore, where he was assistant. Transferred to St. Bridget's Church, Canton, he ministered to a small congregation until 1866, when Archbishop Spalding made him Chancellor of the Archdiocese and his private secretary.

The Second Plenary Council at Baltimore, 1866, made him its assistant chancellor and in August 1868, he was consecrated titular Bishop of Adramytum in Partibus infidelium and first Vicar Apostolic of North Carolina, erected by bull of His Holiness Pius IX., dated March 1st, 1868.

He found three churches, two priests, and about one thousand Roman Catholics scattered over the entire state, he opened a school, which he personally conducted until six churches introduced into the vicariate the Benedictine Order at Belmont Gaston County, where Mary Help Abbey was later erected, established the Sisters of Mercy and built for them a school for whites and one for negroes in Wilmington. He made the personal acquaintance of every adult Roman Catholic in the state, and met them at their homes, travelling from the seashore to the mountains, up and down the state, that none should be neglected. After four years he was transferred to the See of Richmond, in 1872. Here he erected five churches, St. Peter's Academy in charge of the Xavierian Brothers, and St. Sophia's Home for old people in charge of the Little Sisters of the Poor in Richmond, Va. and parochial schools in Petersburg and Portsmouth, and enlarged St. Joseph's Female Orphan Asylum, Richmond, Va.

In 1876 Archbishop Bayley asked to have Bishop Gibbons appointed his coadjutor, and on the death of Archbishop Bayley in October of that year Bishop Gibbons became Archbishop of Baltimore the highest ecclesiastical dignitary of the Roman Catholic Church in the United States. He headed the delegation of American prelates who visited Rome in 1883 to represent the affairs of the Church in the United States at the Vatican, and to outline the

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work of the third Plenary Council to meet in 1884. Pope Leo XIII appointed Archbishop Gibbons to preside over the Council. In directing the proceedings of the Council he cooperated in the enactment of many important new decrees made necessary by the progress and development of Catholicism in America and these acts and decrees were after mature deliberation approved by the ecclesiastical authorities.

Pope Leo XIII expressed his approval of the action and course of Archbishop Gibbons and created him cardinal on June 7th, 1886, and on June 30th, 1886, Archibishop Gibbons, of St. Louis, representing the Pope bestowed the insignia of his office upon the newly made Cardinal Gibbons named for Europe the next year to receive the apostolical succession and to be admitted to membership in the College of Cardinals the 25th in succession.

While it would be interpreted so he is the democratic spirit of American Catholicism in respect to the labor organization in the United States and the exact relation existing between the employers and the employees. He was installed as pastor of his diocese church March 25th, 1887 and was assigned to the Church of Santa Maria in Passione a church of great antiquity on the Tower.

He returned to America in November, 1887 on May 24th laid the cornerstone of the Catholic University of America in Washington, D.C. and dedicated the divinity building November 13th, 1890.

Cardinal Gibbons has been Chancellor of the University since its foundation in November 1888. In November of Baltimore the centenary of the beginning of the Catholic Hierarchy in the United States Subsequently consecrating a daughter of Catholic laymen the first ever held in this country. He is also President of the American Indian Missions, and is the first American Cardinal to take part in the election of a Pope.

A man of high tone he is also a typical American citizen, loyal progressive and patriotic spirit. He has published many instructive books, which may be known to most as the "Book of Our Fathers," "Our Christian Heritage," The Envoy of Christ, etc. etc.

The archdiocese of Baltimore has a total population of more than 700,000 of 10 nearly five hundred priests, one hundred churches, one hundred parochial schools, four universities, two diocesan seminaries, six hospitals and many other charitable and educational institutions.

Archbishop Gibbons is now in his 88th year.



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# Rev. Father C. B. Lewis, O.M.I.

B. Th. and L.L. Th.

Father Lewis was born in St. Constant nine miles from Montreal in 1865. His father was George John Lewis, notary an Englishman and his mother was Adeline Grenier a French-Canadian lady.

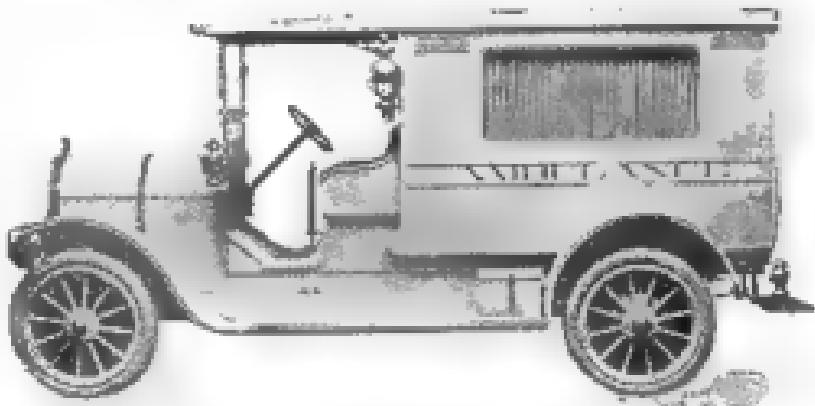
He made his classical course in the Sulpician Seminary called "the Montreal College" in Montreal and at the age of 18 he joined the Oblate Fathers. After having made his novitiate at Lachute he studied philosophy for several years in Ottawa and then in 1888 was sent to Rome by the Order. He studied philosophy and took his degree of Doctor in Theology. He then studied sacred scripture canon law oriental languages and theology in which he took also the degree of LL.Th.

On his return to Canada Father Lewis was stationed in Montreal and appointed a member of the necessary staff of the Oblate Fathers. For 17 years he was engaged in that ministry preaching missions in three languages English French and Italian in the Diocese as well as in the States.

In April 1909 Father Lewis was invited by the Rev. Bishops these Western Provinces to preach a series of missions in Prince Albert, Sask, Saskatoon, Medicine Hat, Lethbridge, St. Albert, Edmonton, Calgary etc. He preached also a retreat to the Rev. clergy in Prince Albert and in St. Albert and to the Rev. mothers I.C.O.I. and finally he went to Lameque to conduct the spiritual exercises of the annual retreat of the Oblate Fathers of B.C. The Superior General of the Order Archibishop Dunsenwul, of Rome, happened to be in B.C. at the time and at the conclusion of that retreat His Grace appointed Rev. Father Lewis superior of the Oblate Fathers in Calgary and Pastor of our parish.



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# Catholic Calgary

By FATHER LEWIS.

## General Information as to Churches, Pastors, Schools, Societies, etc.

The population of Calgary is about 200,000 souls. The Catholic community is about 30,000 or one-tenth of the whole population. The three parishes have Catholic schools about 550 children.

St. Mary's Parish was founded 35 years ago by Rev. Father Ignatius O'Malley. It has a 4,000 seat. The people of the parish are as follows:

In the south, Commencing at 8th Eighth Street West meets the Bow River then turning the said River North as far as is meeting with the Bow River.

On the east The Bow River as far as the said said Bow is the boundary. Crossing the Bow River at the corner is nearly a mile distant and proceeding due south as far as the Macleod Trail then turning the said trail East as far as 4th Street and the said Bow River.

It is the south of 4th Street South to a western direction along the said boundary said boundary it is at the middle Section 10.

4. On the west The middle of Eighth Street West.

The said middle being in the said boundary of Eighth Street West and a half part of the said section to Bow River and along any of the three said boundaries in Section 10. They should pay their taxes and assessments to the pastor of the said boundary said boundary for it is evident that will be the said pastor having all the said said dues in a regular payment on the part of the Rev. Bishop determined to be a church in the said section.

Rev. Father Ignatius O'Malley is the present pastor of St. Mary's. Rev. Father Ignatius was founded on 10th Street and 8th Avenue. Rev. Father Ignatius has an assistant pastor. It has now a population of about 600 souls with a mass. Each year in the parochial school Rev. Father Ignatius is assistant.

The St. Paul Parish under the direction of the Oblates was founded about 10 years ago and has a church now was opened Aug 20. The said church population is 400 souls with probably 50 children ready to attend the parochial school which is the best school in the diocese determined by the Catholic School Trustees.

St. Paul's Parish is under the direction of the Oblate Fathers of the Society and Rev. Father J. A. Lewis, O.M.I. rector appointed July 1909, with large congregation. Father Ignatius O'Malley, pastor Rev. Father Ignatius has an assistant Rev. Father Sylva, pastor for the Polish people and the immigrants.

The Pastoral Councilors are Mr. P. Burns, Mr. C. J. Duggan, Mr. P. L. O'Farrell, Mr. Ed. Ryan, Mr. Th. Roach.

The Catholic School Trustees are Mr. J. Kenne, president, Dr. Roche, Mr. P. J. Murray, Mr. P. Burns and Mr. J. O'Gara, Secretary, Mr. J. McCarthy.

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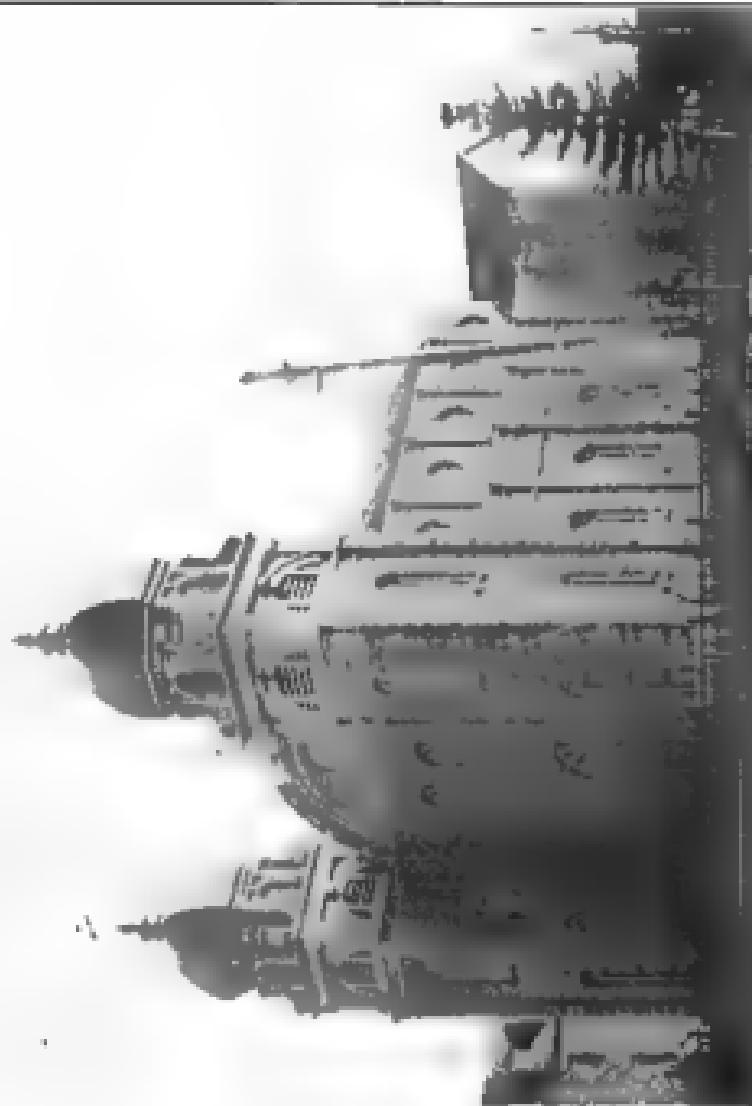
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Meet on the second and fourth Thursdays of each month

## THE KNIGHTS OF COLUMBUS (100 Members)

Officers of County Council: Grand Knight J. M. Sullivan, Deputy Grand Knight John Kenny, Chancellor, S. F. McDonald Recorder, R. J. McLean, Financial Secretary J. V. Gilmore, Treasurer, L. B. O'Connor Advocate, M. J. Sheedy, Warden, Dr. A. V. Cashman, Ins. Guard, J. J. Schleggen, Out- of-Grand B. P. Tansey Lecturer, P. F. Chaloner, Trustees E. McCormick, Dr. E. H. Rouleau, Geo. Venier.

Meet on the second and fourth Monday of each month.

## THE CATHOLIC TEMPERANCE UNION (125 Members)

From President Mr. C. B. Reilly President Mr. J. E. Ross, Vice-President, Mr. J. D. Reilly 2nd Vice-President Mr. Al. Harbour Entertainment Committee: Messrs. Kennedy, E. Aswell, S. Laurenceau, W. Maguire and P. Roach Secretary-Treasurer, Mr. Ernest Jones

Founded October 1909 by Rev. Father Lewis, O.M.I.

They meet on the second Sunday of each month.

## ST. MARY'S CLUB.

All the male members of the parish belong to the club and have all the rights and duties of regular members. The reading room, the music room, the auditorium, the bowling alley, the billiard and pool rooms etc., are open to all every day in the year from 12 o'clock a.m. to midnight. Contraire Mr. Ed. B. Agnew.

## THE LEAGUE OF THE SACRED HEART, 45 CIRCLE.

Meets on the fourth Sunday of each month.

Officers: Mrs. J. W. Costello, President, Mrs. McLean, Vice President, J. W. Costello, Secretary. 23 bona-fide promoters.

Meetings every fourth Sunday in the month at four in the afternoon.

Seventy-five Messengers of the League and twenty packers liability for a six button every month.

## THE ALTAR SOCIETY (400 Members).

The ladies meet on the third Sunday of each month.

Officers: President, Mrs. Reilly, Vice President, Mrs. Collins, Secretary, Treasurer, Mrs. Nolte.

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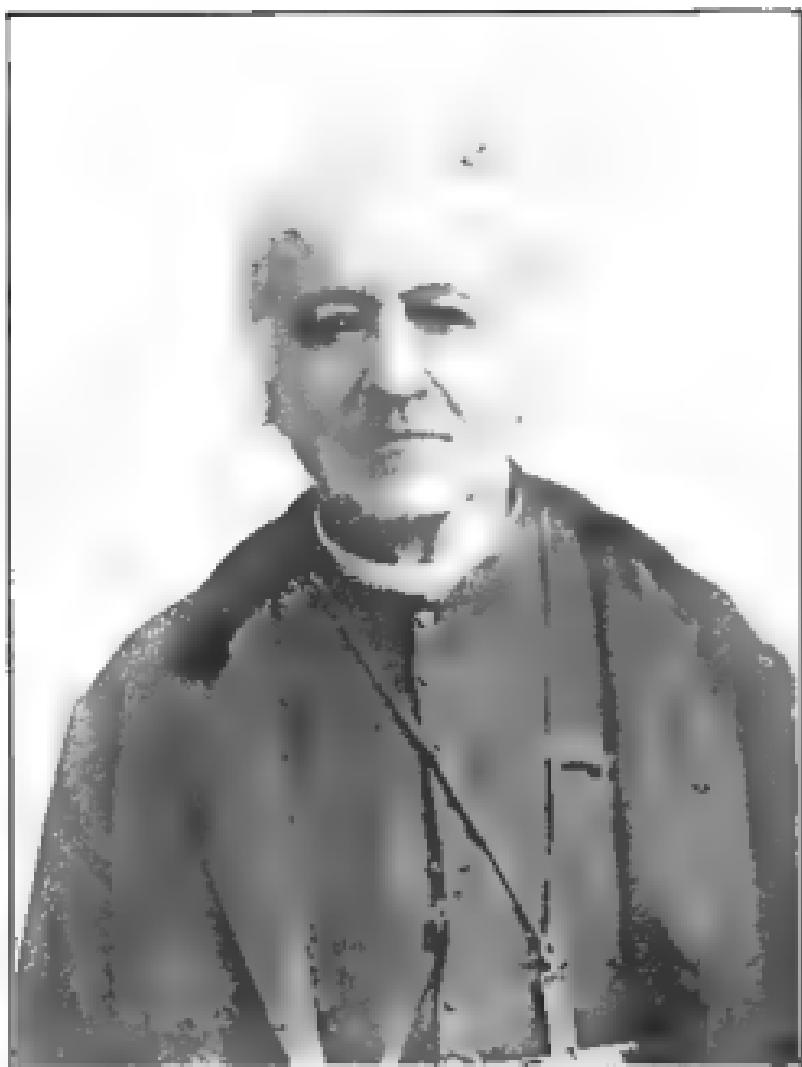
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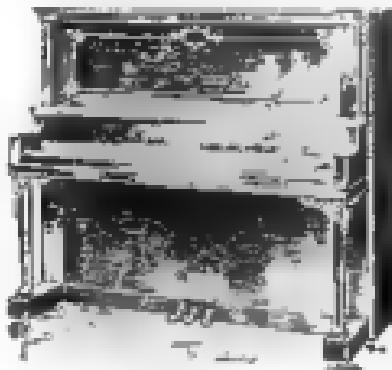
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Founded May 1910 both Societies though obviously distinct from one another have the same officers and meet on the same day viz on the second Tuesday of each month

Officers — President Miss Ada Downing, First Vice President, Mrs. Emily Secretary Miss L. E. Dendy, Treasurer Mrs. Dr. Neutze, Chaplain. Right School Miss Young. Clothing Committee Mrs. Verity. Vigilance Committee—Miss Young. Altar Lavers Mrs. Gibbons

### THE CHILDREN OF MARY, FOR YOUNG LADIES (23 Members).

Founded April 1911 and meet on the first Sunday of each month.

President, Miss Mildred Lucy Vice President, Miss Lena Dahl, Secretary, Miss Carpenter Whalen, Treasurer Miss Mary McCaffery

### THE CHILDREN OF THE IMMACULATE CONCEPTION, FOR GIRLS BELOW 16.

Ninety members. Founded September 1910

President, Marie Cowan Vice President, Alice Sumers Treasurer, Alberta Harcky, Secretary, Della Harvey

Meet on the second Sunday of each month.

### CADETS OF THE CATHOLIC TEMPERANCE UNION, FOR BOYS BELOW 16 YEARS OF AGE.

Sixty five members. Founded June, 1910

Meet on the third Sunday of each month

Officers President Henry Roucan Vice President, Geo. McCaffery, Treasurer Hart Maier Secretary Howard Kelley

### THE ALTAR BOYS' UNION.

Forty four members. Founded October 1910.

The Altar Boys assist in the Mass every at High Mass and at the evening services on Sundays and Holy Days a obligation. There are three degrees in the union.

The First Degree boys wear a cassock and a coat of lawn and lace.

The Second Degree boys wear a cassock a coat and a red cassock with gold trimmings and fringe. To take his degree an altar boy must know how to serve Low and High Mass and all the Latin responses.

The Third Degree boys wear a cassock a coat and red cassock with gold trimmings and fringe and also the red velvet cap. To take his degree a boy must pass successfully an exam in Latin or all the responses of solemn High Mass (the deacon and sub-deacon) and of course he must know all the Latin responses, etc.

A boy must assist at all the public quasi masses on Sundays, and answer the roll call, which is read by the President after these services.

Our altar boys are so faithful to their duties they assist so well and in such a dignified manner at the sacred functions that we may well say that they are the pride of the parish. I got to him took the Third Degree on Holy

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WHAT WE DO WE DO WELL

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Saturday. They expect that there will be another 200 names by Christmas. Many are working hard to get their Latin responses and the ceremonies in good shape or the examination that takes place in presence of the Third Degree members and of the Past or All those given letters in a right way reward them, so that one may be really a smart fellow to pass successively.

Officers - President John W. Sims Vice President Henry Keaston Treasurer Roy Sutherland Secretary Donald Murphy

They meet on the second Sunday of each month

### THE CALGARY OPERATIC SOCIETY

Founded in October 1910. They have already produced two fine operas - "The Pirates of Penzance" in October 1910, which brought \$1,000 net profit to the parish, and in December, 1910, "The Mikado". The two were played at the Lyric Theatre and proved a great success both financially and artistically. Sixty-two members.

Officers - President Mr. G. Forbes Secretary Miss Conradi Treasurer Mr. H. L.

### ST MARY'S HOCKEY TEAM

S. Clancy, Manager Mr. McKinley, Sec-Treasurer H. Sparrow Captain

### ST MARY'S BASEBALL TEAM (INTERMEDIATE)

Mr. P. Burns Hon. President S. Clancy President Dr. C. E. L. L. Vice President R. McClellan Secretary Treasurer E. Astell Manager and Captain

### ST MARY'S DEBATING SOCIETY (22 Members)

(Founded January, 1911)

They have had so far four public discussions where the following questions were debated in the most interesting manner - 1. Reciprocity 2. Capital Punishment 3. Monarchy and 4. Republic.

President Mr. Walter McGuire Vice President Mr. Connolly Secretary Mr. John Reily On the Committee - Mr. H. J. Thyken and Mr. P. Murphy

### THE CHURCH CHOIR

About 40 members, men and women is one of the best in Alberta.

Officers - Director Mrs. Ann Dowling Organist Rev. Mother Bernard, P.C.J. President Dr. Rouleau Vice President Mr. P. Ryan Treasurer Mr. Charlebois Secretary Mr. J. Hunt

### THE SOCIETE ST JEAN BAPTISTE.

Ninety members Founded 12 years ago

Officers - President Mr. P. P. Chaloumer Vice President A. L. de Seve Secretary A. Lardie Treasurer Ph. Laverdure Com. Ord. & La mandeuse Com. d'Org. J. A. Valiquette, J. B. M. Quellet, Ch. Mignault Sr. A. Ray Captain Drouin

The officers of St. Mary's Church are: Mestra, Joe Harkley, Philip Murphy, John O'hryne, Gerald Murphy, Luc Quenion, Walter McGuire, Hugo J. Thyken, Stephen McLean

### ST. MARY'S NIGHT-SCHOOL ASSOCIATION.

To Teach English and Arithmetic to Foreigners, Founded May 1911)

President, W. L. McGuire Vice President J. A. Connolly Secretary-Treasurer J. M. Gleeson (25 members)

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Administrator of St. Mary's Church, Calgary, Alta.

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## The Policy of Pope Pius X

When he died in the new, so ended a long tenure of St. Peter's chair and Cardinals Semer was chosen to succeed him there was much discussion as to the possible changes which the new Pope might make in the Vatican's attitude towards the world at large. It was freely predicted that Pius X, a man of the people whose training was that of a parish priest, would be very different as head of the Roman Church, from Leo XIII, the aristocratic, learned, scholar and theocratic diplomat. It was widely expected that this Lombard prelate, who had been Bishop of Mantua, Patriarch of Venice, cardinal and pontiff would enter some domain very modern and democratic, no one knew. People speculated, some with fear and some with hope, upon the possibility that he might recognize the temporal sovereignty of the House of Savoy thus ending the bitter feud that has so long divided Church and State in Italy and removing the weapons of the anti-clericalists who composed an agreement with the Jacobins, the Masons. Others thought that he, too, and the man had come in some decisive move in answer to the ancestral crusade in which the pre-Revolution Government has committed itself.

So far none of these predictions has been justified. The new Pope has adhered rigidly to the conservative policy of his predecessor who in turn maintained the traditions handed down from Pius IX. It is interesting to recall what was said of him by a friend who knew him well in his earlier days.

When the Bishop of Mantua and the Vicar of Venice entered upon his office he left very hasty as it was, both men and thought but after two years of administration he ruled as he wished and showed himself to be master of all matters.

Pius X has taken one very significant step. He has no retained the services of Leo XIII's secretary of state, the late and experienced Sampson, but has appointed to the post a very young man—for Ugo Maffei del Val is only 30 his nature, commanding junior to any other member of the College of Cardinals. The new secretary is a Spaniard by nationality belonging to a family which like a good many others in Spain, is said to be of Irish origin but he is a thorough Roman at well as a good deal of the Englishman about him. He was born in England where his father was attached to the Spanish Embassy in London, got most of his education there and speaks the language without a trace of accent. He has also visited Canada and the United States.



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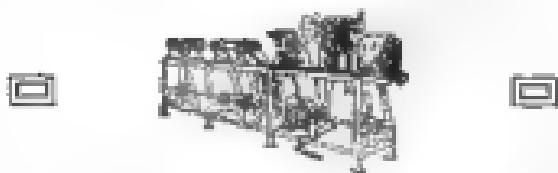
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# An Appeal in Behalf of the Lacombe Home

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## My Friends—

You know already that this home was opened last November at Midnapore for the poor of ALL denominations.

We already have a good number of orphans and old people of both sexes.

We have many friends who come to encourage us in our work of charity, but we require more than sympathy. The expenses are heavy as a large building to keep warm and we keep it very comfortable for our patients. The good sisters with all their good will and hard work and economy will not be able to face the heavy expenses of this home if some good charitable people do not come to their aid.

Visitors can see that our patients are well taken care of. They are kept clean, get good board, and are comfortably dressed.

Our dormitories are large and very well good clean beds for each person.

This institution is the first of its kind in the Province of Alberta, and how much people could do for this home is, they now, once get interested in it. We have a regular school conducted by an able teacher.

Therefore, my friends, this is to you, as we are helped to carry on our noble work, will be at home a glory to the people of Alberta. They will be proud & future to see this home relieving the poor aged people who may have seen many of their friends go to the grave leaving them to the mercy of good charitable women who devote their lives to care for the destitute of the society. Orphans had in them mothers to console and care for them.

Yes, my gentle friends, a few me to suggest that you save every week a small sum in your savings for the Lacombe Home. The ladies will be glad and happy to follow your example.

Young girls will spend less on cosmetics and vanities, and as I remember that the inmates of this institution must be clothed and fed. By helping this cause in your youth you will prepare for your future the blessings of the Almighty.

There is no precept anyone of any denomination to make into congregations showing showers. There are many ways of considering charity and helping up as to do so that kind of people could and would interest them to you in this noble work.

Once more, I do call on your generosity and the charity of our government. It is not necessary to tell you that at any time you wish to visit our home you will be welcome. Thanking you kind friends, for your past liberal contributions towards our noble work, and trusting that many kind and generous hearts will find the means of helping the Lacombe Home.

We would be very pleased to receive contributions of old toys for the little ones who are cared for in the home and agricultural implements are needed on the farm. Merchants who are making their spring inventory might send some shop worn or unseasonable articles. Practically every thing can be used at the home and will be very thankfully received and put to the best use.

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Hardware Men

# The Church of the Christ: Which is it?

By Cardinal Gibbons

---

Christ founded a church to teach men the way of salvation and commanded all to obey it. He promised that the gates of hell should never prevail against His Church (St. Mat. xvi. 18). That Church, therefore, must be to day the true Church of God and teach men truly the way of salvation, or the promise of God is failed. Which is the Church? It is very easy to find out. We know that Christ founded His Church nineteen hundred years ago. That Church then must be now one hundred years old. Any church, therefore, which is 200 or 400, and no nineteen hundred years old, cannot be the Church of Christ. That is a very simple test, and an all-sufficient one and a test which every Catholic Church can stand. There is only one Church that is nineteen hundred years old and that is the Roman Catholic Church which, by the very act must be the very Church Christ founded and against which He said the gates of hell should never prevail. There is not one of our Protestant churches that is 400 years old. No one of them existed or was heard of 400 years ago, and their own history can bear us out in making this statement. Therefore, is it possible that any one of them can be the Church founded by Christ nineteen hundred years ago? This can not be proved by any argument whatever.

---

## A Bear Bible

---

The largest Bible in the world, it is said, is in the Vatican. It is a manuscript Bible and written in Hebrew. This book weighs 320 pounds, and there is a history connected with it. Some Italian Jews obtained a view of the precious volume and told their coreligionists of Venice of it. The chose queer was that a syndicate of Jews endeavored to purchase it, offering the Pope the weight of the book in gold at the price. Pope Julius II, however, refused the offer. At the present price of gold the offer was not less than 1,800,000 francs (\$310,000).



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# Order of Services

## St. Mary's Church

12th Ave. and 1st St. West.

Pastor—Rev. Father L. V. LEWIS, O.M.I.

Assistant—Rev. Father Maurice Lepine, O.M.I. and Father John Paulheux, O.M.I. Rev. Father Anthony Sylla, O.M.I.

This parish is under the direction of the Oblate Fathers.

**Sundays**—Low Mass and sermon at 8 o'clock. High Mass and sermon at 9:15 o'clock. High Mass and sermon at 10:30. Sunday School and Recitation at 2:30; meeting of Soda at 4 o'clock. Evening Service at 7:30 p.m. Rosary, Hymn, Sermon and Benediction.

**Week Days**—Mass at the Convales at 6:30. Mass at the Hospital at 6:30. Mass in the Church at 8 o'clock.

Benediction every Tuesday in the year at 7:30 p.m. Holy water every Friday from 7:30 to 8:30 p.m.

Services every evening of six months in the year. The Rosary, a hymn, a sermon and benediction with the monstrance or in the choir in every evening during the month of Mary, the month of the Sacred Heart, the month of October and the month of the Souls—November.

Confessors are heard every morning in the year from 7 to 8 o'clock, every Saturday afternoon and evening on the eve of the First Friday and of all Holy Days of Obligation in the afternoon and evening.

The Rectory Office Hours are—from 8 to 9 a.m. and at 12 noon from 12:30 to 1:30 and after dinner, from 7 to 8:30 p.m.

Phone Number 58—We do not answer the phone during the night. If you want a Priest or a sick call come personally as it would not be proper for a priest to be seen alone on the streets during the night.

## Scarred Heart Church

Corner of Thirteenth Avenue and Fourteenth Street West.

Pastor—Rev. Father ERNST VELZ, O.M.I.

**Sundays**—Low Mass at 8:30 o'clock. High Mass at 10:30. Sunday School at 7:30. Evening Service at 7:30.

**Week Days**—Low Mass at 8 o'clock.

## St. Ann's Church

Eighth Avenue, East Calgary

**Sundays**—Low Mass at 8 o'clock. High Mass at 10:30. Sunday School at 7:30. Evening Service at 7:30.

**Week Days**—Low Mass at 8 o'clock.

This parish is under the direction of the Priests of Mary—Rev. Father Forget, Pastor Rev. Father Aneixu, Assistant.

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## The Street

There is a man in every parish, a man who has no money, but who he ought  
ever fair or a man of no education, who is the only one who  
comes to us, and he has very little else, and he who wants the children  
now, he can't in all the world find him, and only one in ten who comes to  
us, comes to us to the door, and the other nine, that have the  
house and money, and every other sum, don't come to us, there is no  
use of wheat, and in winter keeping all these children, and  
poor thoughts, here most induce any a man who's profession is the  
like the lot of a man who has no money, and though a man  
and poor is wanted at whose door, they knock by turns, the one responds  
to the other, and so it goes on, and the man who has the  
children, and has a wife, and a child, is very poor, and  
most envies this life he leads, and often by honest labor and no wage to the  
best, and the wife, and the child, are the same, and the wife is  
very ignorant, and can't read, and can't write.

This man is the Priest

... I have not given the company a chance to make up a whole  
lot of money, but I have given them a chance to make it up in the  
socket, no one is want to look around. The obvious and the expected are  
done, and with that I have given them a chance to make up the  
rest.

## The Parish

It is good to have a clear purpose. By far the easiest rule is to keep your topic simple enough for the audience to get a clear change as soon as possible.

With the advent of the Internet, the world has become a global village. The use of the Internet has transformed the way we live, work, and communicate. It has also created new opportunities and challenges for governments, businesses, and individuals.

Children should be taught to be very particular about others' knowledges and to be very careful about the information which they receive. The same holds good as regard to the *newer Conventions* and the uncertainties in *Conventions* and *Non-Convention*.

These are in the Department of Highways and Parks.

Pew Beets could be paid promptly and to one who be considered a good player in the full sense of the word unless he is a new-comer.

Few extra should be paid to players  
No one is allowed to collect in the park without written consent of the Park Director and his agents.

Treat strangers with a full <sup>and</sup> courteous in this Church. See that they are provided with seats as you would in your own home, even to giving up your own seat if necessary.

Your action may do more good than you ever dream of.

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to our Store, and have secured the services of  
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years, and comes to us with the highest  
recommendations, thus ensuring our patrons  
every satisfaction

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and complete satisfaction

**Q**Why not call and make your selection from  
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As orders will be fulfilled in the order in  
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## Support of Pastor and Church

The amount assigned by God in the old law for religious purposes was a tithe or a tenth part of the profits.

The Church only specifies that each one is to contribute according to his or her means, and to refuse to do so is a sin. Young people earning salaries should under this obligation. To neglect the Church and set the prodigies is doubly sinful. If you cannot afford to contribute to your Church, you cannot afford to pay a dancing master or make music a luxury or spend a large fortune on your son.

It is wrong to spend more on beer, or on the theatre, or on entertaining than on charity.

ALL MEMBERS of the parish who have an income of their own, whether they are married or single, whether they have families or not, whether they live with their families, board, or live by themselves. Moreover, sons and daughters who pay their board and have the balance of their income for their own use are bound equally as well as their parents to contribute to the support of the Pastor and Church.

The greater the means, the greater the obligation to return to God's Church a goodly share of the temporal blessings He has bestowed. If you have been accidentally overlooked at a regular Church collection or absent from the Church when such collection was taken, bring your contribution to the Pastor. Do not take advantage of such an oversight or absence when you would have otherwise contributed. Such conduct is most unbecoming.

The Church in this country is supported by subscriptions, donations, pew rents, pindry or leases, rents. Out of these the pastor receives a moderate salary which being insufficient for his support and the many causes on his sacred office, is supplemented by offerings of the faithful.

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### CATHOLIC INSTITUTIONS IN THE PARISH

The Rev. Sisters Faithful Companions of Jesus.—25 Sisters, 75 boarders and 125 day scholars.

The Grey Nuns of Montreal, Holy Cross Hospital.—125 sisters. Accommodation for 130 patients—18 nurses.

The Sisters "Filles de Jésus."—One house 3 Sisters.

St. Mary's Parochial School.—400 pupils.

St. Ann's School.—100 pupils.

Sacred Heart School (Sunalta) — 50 pupils.

### POLISH SOCIETY

Society of St. Peter and Paul (for organization of the Polish people).

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### RUTHENIAN SOCIETY

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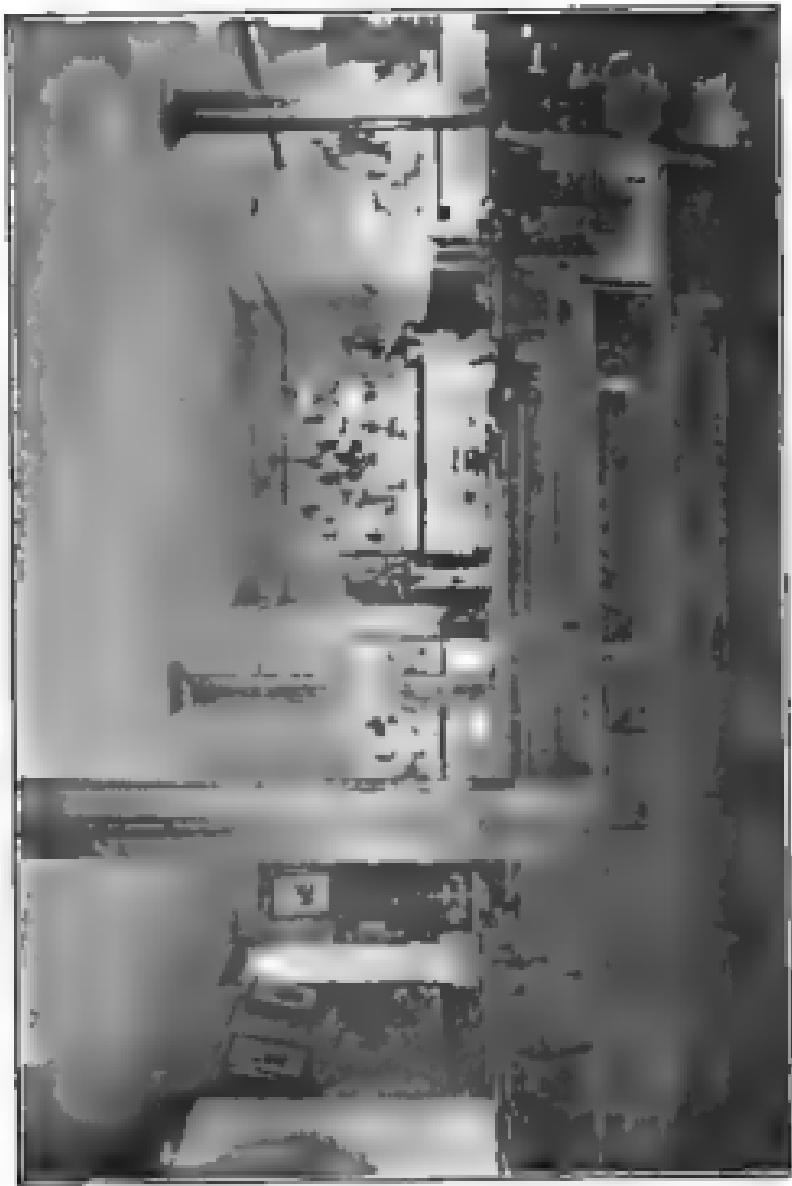


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## Why The Catholic Church Uses Latin

---

Why does the Church use the Latin language? This question so often asked and so simply answered for some reasons of which I will give a few.

It is true the very word "CATHOLIC" means universal, and a universal community requires a universal language.

The Church of Christ is universal.

Because it does not change. If, for example, the Church should use French, in one of her formulas alone that of Baptism, she would have been obliged to change it over forty times. In the so-called Anglo-Saxons of 1,000 years ago she could not be understood now except by a few experts.

Because nothing can equal the dignity of the Latin language: its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.

Because it lifts the Liturgy of the Church above that of every-day usage or words which alters their sense and debases it by licentiousness. This misconception has actually befallen English Liturgy or the Anglo-American form of religion.

Finally a universal language speaks of a universal brotherhood and makes a Catholic at home in all the Catholic Churches of the world. Besides, he understands the language, though untaught by the ceremonies of the Church or from his prayer book, which contains the entire meaning in his own tongue.

Question.—What is the use of Latin to a boy who is not intended for the priesthood?

Answer.—It has many uses, one of which is to make him a cultured gentle man. There is a great gulf fixed between the man that knows Latin and him who does not, and again between the man that has only a smattering of Latin and the one that knows it thoroughly.

This is one of the reasons why the average Catholic priest is a more cultured man than the average university professor. The full knowledge of Latin sets a summit on the pinnacle of scholarship.

Those who do not know Latin are continually multiplying synonymous in a way that weakens their style. In a letter from an otherwise able man, who wrote "slanderers and calumniators," "fostered and nourished." Now, a Latin school would never be guilty of such an expression, for he knows that to calumniate is to slander and to nourish is to foster.



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## The Catholic Home

This should be the next sacred place after the Church.

It should be known by religious emblems, but not a museum of pagan art. It should not tolerate pictures, paintings and figures of questionable decency. "Art for art's sake" is the croak of the goddess of mad, uncouth indecency.

In the purest things are purity, will be the when the candle longer burn and pitch no longer smear.

The greatest art treasures are religious and devotional. The Catholic home should exclude books, papers and magazines that are profane as well as those that are not and offend a sense of taste. It should have a few Catholic books, among them the "Catholic Bible," "The Lives of the Saints," "The Following of Christ," and one or more of the "Gospels," "Our Christian Heritage," "Faith of Our Fathers," "The Ambassador of Christ," "Catholic Belief," "Christ and His People." The Catholic家庭 is no masterpiece of stories. Among the most publications today is the "Catholic Encyclopedia," containing more treasures of knowledge than the Catholic Church.

The Catholic's closest friends are the various Catholic papers and magazines. Some of the principal Catholic weekly papers are: "The Catholic News," "The Catholic Home and Times," "The Ave Maria," "The Western Watchman," "The Star," "The Monitor," "The Catholic Standard and Times," "The Sacred Heart Review," "The Irish World."

The principal Catholic magazines are: "Dominican," "The Messenger," "The Catholic Review of Reviews," "The Catholic Educator," "The Dolphin," "The Catholic University Bulletin," "Men and Women."

Every Catholic home should have a altar, and also a large crucifix placed in a prominent position. The last entry which says, "Your parlor or drawing room is 'no place for religious emblems'" is only written by and for the Godless. I do not mind the Christians. No home in the parish should exceed the house in God's elegance. Is your home more elegant than His?

To those who say the soul's expenditures should not be given to the poor, Ivan Kunkle would answer in "The Seven Samps of Architecture": "The distinction is in between God's house and His poor. It is not between God's house and His Gospel. It is between God's house and ours. Have we no tabernacle on our altars? No treasured sanctuaries in our roofs? No whitened statuary in our corridors? No gilded furniture in our chambers? Has even a portion of these been offered? They are, or they ought to be, the signs that enough has been spent in halcyon stewardship, and that these return to us what we ought to spend in luxury, but there is a greater and prouder luxury than the selfish one—that of bringing a portion of these things into sacred service and presenting them for a memorial that our pleasure as well as our soul has been rewarded by the remembrance to Him who gave both the strength and the reward."

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## Immodest Talkers

If you meet a man who always speaks of woods, game and the chase, you come to the conclusion that he is a hunter.

If you meet a other who only talks business, commerce and goods, you say he must be a merchant.

But if you meet one who after nothing but obscenities, vulgarities and impure jests, what is your judgment of him?

"You must know he is an immoral man." And you are right in thinking this and are not guilty of rash judgment for says the proverb as being the voice of all mankind. "Whosoever he be that is filled with much rumpush over Immodest talkers—have you heard who, every honest person, thinks of you?"

If you are shown a person to be a cheat as a child of God, are you not, at least, authorized to place yourself before all the world in the pulpit and with your right hand to fasten on yourself a tabard of disgrace bearing the inscription "I am a scoundrel, beastly creature!"

"Show your disapproval. When any man or woman makes a filthy, or indecent or double-meaning remark in your presence let him or her know and visibly before the conversation goes any further that there is at least one lady or gentleman present. In order to do this before moral bribery. The more bravery even of a child, will put to shame the most depraved and filthy minded, no matter how high they may be in society, mercantile or professional circles.

"It is not necessary that you always be or scold a scurvy tongued companion. It is not necessary at times that you say one word. But it is necessary that you be absolutely certain of your disapproval. The disapproval may be shown by the expression of sharp & changing the conversation, by a suspicious silence by a motionless face but however it be shown it must be fearless.

"If you are weak regarding you will betray yourself and the stream of dirty conversation will continue day after day to beset your soul because you are a pitiful coward."

## The Kind of a Boy the World Wants

Boys are always in demand because they are the material out of which men are made, and as first-class material is always in a premium in every one or trade so the boys who give promise of making first class men are most eagerly sought after.

The boy the world wants to-day is the one who can be trusted to handle money & trust any of it sticking to his fingers or finding its way into his pockets. He will take as much interest in the affairs of his employer as if they were his own, and will stay fifteen minutes without being asked, to finish a piece of work, after the whistle blows and the rest of the men have quit work. He will be able to write a business letter and spell the words correctly, and to add up a column of figures promptly and accurately. He will sit his cap as ready to his master when he meets her on the street as he would were not the sister of some other boy, and he will not be ashamed to walk to church with his mother, show her another boy and introduce her during service. He will be careful in making a promise and just as careful about keeping it. He will have sufficient moral backbone to say "No" to those who would lead him astray and he will have enough courage to own that he is striving to make a man of himself. This is the kind of a boy so many are in the lookout for.

## THE "BEST" FUEL CHUTE



## THE "BEST" FUEL CHUTE

The cover is held open by a hinge and a safety chain which locks when raised. The door opening up protects the sides. The cover has a hinge which holds the top of door, thus preventing the ram from dropping down when the door is raised or not. The Best is most practical and durable, and is a good seller with leading dealers throughout.

Made in three sizes. See outside.  
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Our No. 1 is all cast iron.

Our No. 1 is all cast iron. This Chute is very heavy and strong being designed for soft coal.

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"Great West" Woven Fencing



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## The Parochial School

Education to be complete, must include religious instruction and moral training. Intelligent Catholics readily understand that such an education is impossible for Catholic children unless they attend Catholic schools. The Third Plenary Council of Baltimore says: "All Catholic parents are bound to send their children to the parochial school, unless they have made sufficient and unquestionable provisions for their Catholic education at home or in some other Catholic school, or an excuse for sufficient cause approved by the Bishop they are allowed to send them to another school, after taking due precautions and having provided proper safeguards." And to make sure that the means for the successful promotion of this four-fold education be not wanting to the young generation the same council furthermore declares: "No parish is complete till it has schools adequate to the needs of its children and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied."

The Catholic schools afford Catholic companions. Catholic books, Catholic teachers, Catholic ideals and Catholic instruction.

There is no danger of a child's religion being snuffed out either by teachers, companions or authors.

Cardinal Gibbons states: "God has given us a heart to be formed to virtue, as well as a head to be enlightened. By secular education we improve the mind by moral training we direct the heart. We want our children to receive an education that will make them not only lettered but pious men and women. We want them to be not only polished members of society but conscientious Christians. We desire for them a training that will form their heart as well as expand their minds. We wish them to be not only men of the world, but, above all, men of God."

Prominent thinkers of all creeds, and no creeds, admit by the force of experience that what is called education without religion, is more a curse than a blessing.

Rev. W. Montague Greer of St. Paul's Episcopal Chapel, New York, lately wrote to the New York Sun on education, and commenced thus: "This question has ceased to be a point of issue between Protestantism and Roman Catholicism, and has become one between agnosticism established and endowed, and Christianity disestablished and disendowed." The school you select for your child preys more than mere words whether you cast your lot with agnosticism or Christianity.

Many other reasons might be adduced why religion and secular education should go hand in hand for Catholic parents more unnecessary. The Church has decided the question, and, as far as they are concerned, it is settled.

You can always make terms to suit your convenience and circumstances. If you cannot afford to pay anything for the proper education of your child, you cannot afford to wear diamond rings, gold watches, nor indulge in theatres, vaudeville parties, Dutch lunches, and other foolish gaudiness and frivolities.

The school is an inseparable part of the parish, and all members of the parish are bound to support it whether they send children to it or not.

# I Can Succeed





"What other men have accomplished through I. C. S. help, I can accomplish. If the I. C. S. have raised the salaries of these men, they can raise my salary. If others have won out through I. C. S. help, I can win out. To me, I. C. S. means 'I Can Succeed!'"

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# Development of the Catholic Church

We live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion. The blessings resulting from our Christian civilization are poured out so regularly and so abundantly on the intellect, moral and on a world like the sunlight and the air of heaven and the fruits of the earth that they have ceased to excite any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our forward mission we should transport ourselves to ages to anti Christ in times and consider the condition of the pagan world with our own.

Before the advent of Christ, the whole world, with the exception of the scattered Roman province of Palestine was buried in darkness. Every striking object in nature had its tutelary divinities. Men worshipped the sun and moon and stars of heaven. They worshipped their very passions. They worshipped everything except God only to whom alone due homage is due. In the words of the apostle of the Gentiles. They changed the glory of the incorruptible God into the likeness of corruptible man and of birds and beasts and creeping things. They worshipped and served the creature, rather than the Creator who is blessed forever. But at last the great light for which the prophets of Israel had sighed and prayed, and toward which even the Pagan sages had stretched out their hands with eager longing arose and shone unto them "that sat in darkness and in the shadow of death."

The truth concerning our Creator which had hitherto been hidden in Judea, that there it might be sheltered from the world wide idolatry was now proclaimed and in far greater earnest and fulness unto the whole world. Jesus Christ taught all mankind to know the one true God a God existing from eternity unto eternity a God who created all things by His power who governs all things by His wisdom and whose supervising providence watches over the affairs of nations as well as of men, "in those whom has even a bird alighted on the ground." He proclaimed a God whose only fit and proper name is the name of the Only Conqueror to whom all creation will in striking contrast to the law and service and way in which the pagan world had formed of its divinities. The religion of Christ imparts to us not only a sublime conception of God but also a glorious idea of man and of his relation to his Master. Before the coming of Christ man was a riddle and a mystery to himself. He knew not whence he came or whither he was going. He was groping in the dark. All he knew for certain was that he was passing through a brief phase of existence. The past and the future were enveloped in a mist which the highest philosophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining it. He has rescued man from the tragic abyss of error in which paganism had involved him. The Gospel of Christ as proclaimed by the Catholic Church has brought not only light to the intellect but comfort to the heart. It has given us "the peace of God which surpasseth all understanding" the peace which springs from the conscious possession of the truth. It has taught us how to enjoy that triple peace which constitutes

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true happiness as far as is attainable in this life, peace with God by the observance of His commandments, peace with our neighbor by the exercise of justice and charity toward him, and peace with ourselves by repressing ourordinate appetites and by keeping our passions subject to the law of reason and our reason illumined and controlled by the law of God.

All other religious systems prior to the advent of Christ were national like Judaism or tribal like Paganism. The Catholic religion is one to world wide and a unique man embracing all races and nations and peoples and tongues. Christ alone of all religions founders had the courage to say to his disciples: "Go teach all nations, preach the gospel to every creature. This shall be a legacy unto me in Judea and Samaria and even to the uttermost bounds of the earth. Be ye therefore in your iniquity by natural or supernatural gifts of the grace, be as free and as noble as the sons of heaven. The earth is the Lord's and the fullness thereof. All mankind are children of my Father and are my freeborn. I have died for all and embrace all in my charity. Let the world be the field of your labours." In this recognition of the fatherhood of Christ and brotherhood of Christ that has inspired the Catholic Church is her mission of love and benevolence. This is the secret of her all pervading charity. This idea has been her compelling motive in her work in social regeneration of mankind. I believe she says in every human crea are a child of God and a brother or sister of Christ and therefore I will protect his plenitude and do my best old age. I will feed the hungry and nurse the sick. I will relieve the shackles from the feet of the poor and will rescue degraded woman from the gross bondage and degradation in which her own frailty and the passions of the stronger sex had engrossed her. Montaigne has well said that The religion of Christ which was intended to lead man to eternal life has annihilated more than any other and aims to promote the temporal and worldly happiness of mankind. Let us briefly review what the Catholic Church has done for the salvation and betterment of society. In The Catholic Church has provided a society in a city fountain which is the marriage bond. She has invariably preserved the unity and sanctity and indissolubility of the marriage tie by saying with her founder: What God hath joined together let no man put asunder. When and as long as should never forget that the sanctity of the marriage creates in the participants a hereditary dignity and her Christian duty. And if there are no longer the slaves of man and the son of his caprices like slaves in Hindu castes but the peers and parsons of their husbands. If they are no longer tenants at will like the slaves of pagan tyrants and Rome has the masters of households if they are no longer controlled by despotic tyrants like the Mohammedans or not but the queens of the despotic kingdoms they are controlled by the great elect hosts in the ancient Church and particularly to the Roman pontiffs who inflexibly upheld the sanctity of the nuptial bond against the arbitrary power of kings, the lust of nobles, and the art and perfidious legislation of the great tyrants.

2nd - The last holiest sign is has preserved the sanctity of human life as soon as the body is severed by the vital spark. Infanticide was a dark stain in pagan civilization. It was universal in Greece with the possible exception of Thessaly. It was rampant and even more than imagined by such eminent Greeks as Plato and Aristotle. Socrates and Leucippus. The destruction of infants was also common among the Romans. Not was there any legal check to this inhuman crime except at rare intervals. The father had the power of life and death over his child. And as an evidence that human nature does not improve with time and in every where the same deliria is fermentated with the

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leaves of Christ's purity, the human sacrifice of which is probably as general to-day in China and other her her countries as it was in ancient Greece and Rome. The Catholic Church has sternly set her face against this exposure and murder of innocent babes. She has denounced it as a crime more revolting than that of infanticide, because committed against one's own flesh and blood. She has condemned with equal energy the atrocious doctrine of Matthes, who suggested natural methods for diminishing the population of the human family. Were I not restrained by the fear of offending modesty and imparting know-edge where "ignorance is bliss" I would dwell more at length on such plagues of anti-natal infanticide which is maliciously and systematically spreading among us in defiance of civil penalties and of the divine law which says: "They shall not live."

3rd.—There is no place on earth as misery for which the Church does not provide some remedy or else a home. She has established infant asylums for the shelter of helpless babes who have been cruelly abandoned by their own parents or bereft of them in the trying vicissitudes of Providence before they could know or feel a Mother's love.

True, the walls die the same Moses drifting on the turbid Nile are rescued from an untimely den, and are tenderly raised by the daughters of the great King whose consecrated virgins who become nursing mothers to them. And I have known more than one motherless babe who like Israel's conqueror in after years became a leader among his people.

4th.—As the Church provides homes for those yet on the threshold of life so too does she secure retreats for those on the threshold of death. She has asylums in which the aged men and women find at once and the same time a refuge in their old age from the storms of life and a novitiate to prepare them for eternity. Thus from the cradle to the grave she is a loving-Mother. She rocks her children in the cradle of infancy and she soothes them to rest on the couch of death. Louis XIV created in Paris the famous Hôpital des Invalides for veteran soldiers of France who had fought in the service of their country. So has the Catholic religion provided for those who have been disabled in the battle of life a home in which they are tenderly nursed in their declining years by devoted sisters.

The Little Sisters of the Poor whose congregation was founded in 1840, have now charge of over 250 establishments in different parts of the globe. The aged inmates of these houses numbering 30,000 and upwards of 30,000 having died under their care up to 1910.

To these asylums are welcomed not only the members of the Catholic religion but those of every form of Christian faith at all. The sisters make no distinction of persons or nationality or color or creed for true charity embraces all. The only question asked by the sisters to the applicant for shelter is this:

"Are you oppressed by age and penury?" If so, come to us and we will provide for you."

5th.—She has orphan asylums where children of both sex are reared and taught to become useful and worthy members of society.

6th.—Hospitals were unknown to the pagan world before the coming of Christ. No cognate vocabularies in Greece and Rome had no word even to express that term.

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Nervousness	Spinal Disease	Heart Disease	St. Vitus' Disease
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The Catholic has hospitals for the treatment and care of every form of disease. She sends her daughters of charity and of mercy to the battle-fields and to the plague-stricken cities. During the Crimean war I remember to have read of a sister who was struck by a bullet while she was in the act of stooping down and bandaging the wound of a fallen soldier. Her name is recorded in both hemispheres, but in every state you have a Florence Nightingale. It is a difference that like ministering angels they move with meekness along the path of duty and like the angel Raphael, who concealed his name from Tobit, the saint hides her name from the world.

Several years ago accompanied to New Orleans eight sisters of charity who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of the devoted associates who had fallen at the post of duty in the fever-stricken cities of the South.

Their departure for the scene of their labor was neither announced by the press nor heralded by general applause. They rushed timidly into the jaws of death not bent on deeds of destruction like the famous "six hundred," but on deeds of mercy. They had no Penitent to sound their praises. Their only ambition was said to be "by us that amber is that the recording angel may see their biography that their names might be inscribed in the Book of Life and that they might receive here no recompence in him who has said

was a child ye scold me. At this a few months after their arrival six of the eight sisters died victims of the epidemic. These are but few of the many instances of heroic charity that has fallen under my own observation. Here are examples of soldiers become cowards and caitiffs in the misery of an embattled garrison at a battle of which they had no happenings in our own day and under our own eyes. Here is a heretic, a scoundrel by the emanation of false authorities on the battlefield and by the ranks of priests or the strange ditties at hymns not by the act of earthly love but inspired only by a secret abomination and by the act of God and of his fellow beings.

III. The Catholic brings in houses and money to alleviate the physical distress, to alleviate the mental distress of those of more disease. The degradation of others is very true a life in an army was never intended in the spirit of brotherly charity and man's unregenerate nature is the same now as then in the face of others. He worships man as long as he has charms to fascinate him who is spurned and despised still as well as the cases to please him was destined to him who knew no man through the mantle of protection still abiding within. There is no page in the gospel more touching than that which records of Jesus a merciful angel to be a comforter.

The Sisters and Brothers who had perhaps participated in her guilt, asked her God to pardon her sentence of death upon her as an evidence with the Magistrate. That is to be understood they asked the Sisters. No, sir I say she answered. Then said the mother with a reverent tone the same sentence imposed by this divine example the Catholic Church to her among peoples in houses of happy retreat called Magdalene asylums and Home. The Lord I repeat No, speak of other names as I have graphed for the most reprobation of women, the congregation of the Good Shepherd at Angers founded in 1836, has charge to day of 150 houses in which upward of 5,000 sisters devote themselves to the care of 30,000 females who had yesterdays energies or were exposed to impending danger. These of all creeds.

But The Christian religion has seen the unwavering friend and advocate of the bondmen. Before the dawn of a new and slavery was universal, in one

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ured as well as baronous nobles. The apostles were everywhere confronted by the burden of oppression. Their first task was to mitigate the horrors and alleviate the misery of human bondage. They cheered the slave by holding up to him the example of Christ who voluntarily became a slave that we might enjoy the glorious liberty of children of God. The bondman has an equal participation with his master in the sacraments of the Church and in the priceless communion which religion affords. Slave owners were admonished to be kind and humane to their slaves by being reminded with apostolic freedom that they and their servants had the same Master in heaven Who had no respect of persons. The ministers of the Catholic religion down the ages sought to lighten the burden and improve the condition of the slaves as far as human ingenuity would permit till at length the chains fell from their feet. Human & every day at last thank God melted away before the noonday sun of the gospel. No other slave country contains to-day a solitary slave. To paraphrase the words of a distinguished Irish poet: as soon as the bondman quits a feet on American land he stands redeemed, regenerated, disenthralled on the sacred soil of Christendom.

3. The burden of mankind never transferred a greater temporal burthen on humanity than by ennobling and sanctifying manual labor and by rescuing it from the stigma of degradation which had been branded upon it. Before Christ appeared among men, manual and even mechanical work was regarded as servile. Christ & ushered into the world not amid the pomp and splendor of imperial majesty but amid the environments of an humble child of God & the reputed son of an artisan, and His early manhood is spent in a mechanic's shop.

"Is not this the carpenter, the son of Mary?"

The profound curse attached to labor is obliterated by the sublime life of Christ. Ever since He pursued his trade as a carpenter He has lightened the toil of the mechanic and shed a halo around the workshop. If the professors of a general & just and a statesman are adorned respectively by the example of Washington & Lincoln and a doctor & no much more is the calling of a man & woman enabled by the example of Christ. What De Tocqueville said 40 years ago: "the United States is true to day that with as every honest man is honest & shabby & the example and teaching of Jesus Christ."

To sum up: The Catholic Church has taught man the knowledge of God and has placed the right & nobility in his heart by instructing him to bear the ills of life with Christian philosophy.

She has sanctified the marriage bond, she has proclaimed the sanctity and inviolability of human life, now the moment that the body is animated by the spark of life till its last action she has founded asylums for the training of children of all sexes and for the support of the aged poor. She has established hospitals for the sick and homes for the redemption of fallen women. She has exerted her influence toward the mitigation and abolition of human slavery.

She has been the unwavering friend of the sons of God. These are some of the blessings that the Catholic Church has exhibited on society, & well but even to the contrary I am happy to avow that the various Christian bodies outside of the Catholic Church have been and are to-day zealous promoters of most of these works of Christian benevolence which I have enumerated. I often find our separated brethren have the courage to acknowledge that we had first possession of the soul that these benevolent movements have been inaugurated by us, that the other Christian communities in their noble efforts for the moral and social regeneration of mankind have in no small measure

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been stimulated by the example and emulation of the ancient Church? Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow being. Though we differ in our faith think God there is one platform on which we stand united, and that is the platform of charity and benevolence. We cannot, indeed, like our divine Master, give sight to the blind, and hearing to the deaf, and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving distress of our suffering brother. And never do we approach nearer to our Heaven's Father than when we alleviate the sorrows of others. Never do we perform an act more Godlike than when we bring sunshine to hearts that are dark and desolate; never are we more unto God than when we cause the flower of joy and gladness to bloom in souls that were dry and barren before. "Religion," says the apostle, "pure and undefiled before God and the Father, is this to visit the fatherless and the widow in their tribulations, and to keep me a self unspotted from this world." Or to borrow the word of the pagan Cicero, "There is no way a man can approach nearer to God than by contributing to the welfare of their fellow creatures."

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## "The Coming Catholic Revival"

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Mr. H. G. Wells has lately declared his conviction that we are on the verge of one of the greatest Catholic revivals the world has ever seen. Father Robert Hugh Benson, son of the late Archbishop of Canterbury, and brother of the essayist, A. C. Benson, and the novelist E. J. Benson, takes the same view. He holds that despite the attacks of the Modernists, Roman Catholicism is stronger than ever.

There are just two vital attitudes taken by religious thinkers at the present time, he feels. According to one attitude, true religion is that system of belief which each individual has thought out for himself. This is the frame of mind that may be said to have found its clearest definition at the time of the Reformation. It finds expression to-day in ethical systems which frankly admit the relativity of all truth and incalculable belief in progress toward an undefined and only gradually realizable goal. Against this attitude Father Benson sets the Roman Catholic view that religious truth can nowhere be found outside of the reliable authority to whose charge it has been committed.

It is often assumed by critics of Roman Catholicism that the Catholic Church is the discredited church of the uneducated. They speak as though the Roman Catholics consisted of a few Irish in America and a small percentage of debased Latins in Europe. Nothing, in Father Benson's opinion, could be farther from the truth. "They seem," he says, "to be entirely unaware that a movement is going forward among some of the shrewdest and most independent minds in all civilized countries. He continues —

"When men like Boutroux, Cope, Haeckel, Retzius, and Paul Broca, came forward from agnosticism or infidelity, when Pasteur, perhaps the most widely known scientist of his day, declares that his researches have left him with the faith of the Breton peasant, and that further researches, he doubts not, would give him with the faith of the Breton pea-

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# Catholic Calendar

1911

## July

2d MONTH		THE PRECIOUS BLOOD
31 DAYS		
1	S	Or. of St. John Baptist
		4th Sunday After Pent.
2	S	Veneration of B. V. M.
3	M	Precious Blood of O. L.
4	T	St. Boniface
5	W	St. Anthony of Padua
6	T	Or. SS. Peter and Paul
7	F	SS. Cyril and Methodius
8	S	St. Elizabeth Queen
		5th Sunday After Pent.
9	S	Crown of the Rose Process
10	M	Seven Brothers, Martyrs
.	T	Vot. Off. of Holy Apostles
12	W	St. John Gualbert
13	T	St. Anacleto, P.M.
14	F	St. Bonaventure
15	S	St. Henry, Emperor
		6th Sunday After Pent.
16	S	Holy Redeemer
17	M	Humbley of B. V. M.
18	T	St. Casimir of Lelis
19	G	St. Vincent of Paul
20	T	St. Jerome Emiliani, C.
21	F	St. Alexander, C.
22	S	St. Mary Magdalene
		7th Sunday After Pent.
23	S	Our Lady of Help
24	M	Our Lady of Mt. Carmel
25	T	St. James, Ap.
26	W	St. Ann, Mother B. V. M.
27	T	Vot. Off. Blessed Sacram.
28	F	SS. Nazarius and Comp. M.
29	S	St. Martha, Virgin
		8th Sunday After Pent.
30	S	Off. the Sunday
31	M	St. Ignatius of Loyola, C.

## August

3d MONTH		THE IMMACULATE HEART OF MARY
31 DAYS		
1	T	St. Peter in Chains
2	W	St. Alph. Mary of Lagos
3	T	Finding St. Stephen's relics
4	F	St. Dominic, C.
5	S	Our Lady of the Snow
		9th Sunday After Pent.
6	S	Transfiguration of O. L.
7	M	St. Caprasius, C.
8	T	SS. Cyril and Comp. M.
9	W	St. John Baptist of Vienna
10	T	St. Lawrence, M.
11	F	Of the Octave
12	S	St. Clara
		10th Sunday After Pent.
13	S	Parting of the Apostles
14	M	Mary Refuge of Sinners
15	T	Assumption of B. V. M.
16	W	St. Roch, C.
17	T	Or. of St. Lawrence
18	F	St. Hyacinthe
19	S	Of the Octave
		11th Sunday After Pent.
20	S	St. Joachim
21	M	St. Jane P. of Chantal
22	T	Oct. of Assumption
23	W	St. Philip Benizi
24	T	St. Bartholomew Ap.
25	F	St. Louis of France
26	S	St. Bernard
		12th Sunday After Pent.
27	S	Most Pure Heart of B. V. M.
28	M	St. Augustine, B. C. and D.
29	T	Beheading of St. John Bap.
30	W	St. Rose of Lima V.
31	T	St. Lazarus

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# Catholir Calendar, 1911 continued

September		October	
9th MONTH	THE SEVEN DULORS	10th UCVTH	HOLY ROSARY
10 DAYS		31 DAYS	HOLY ANGELS
1. P. S. Raymond No 11			
2. S. St. Stephen			
13th Sunday After Pent		17th Sunday After Pent	
3. S. Our Lady of St. of Ephphatha		1. S. The Holy Rosary	
4. M. Vot. Off. Holy Angels		2. M. The Guards' Angels	
5. T. St. Lawrence the Great		3. T. Vot. Off. Holy Apostles	
6. W. Vot. Off. St. Joseph		4. W. St. Francis of Assisi C	
7. T. Vot. Off. Blessed Sacrament		5. T. Vot. Off. Blessed Sacrament	
8. F. Vot. Off. of B. V. M		6. F. St. Bruno	
9. S. St. in October		7. S. Vot. Off. Im. Concepcion	
14th Sunday After Pent		18th Sunday After Pent	
10. S. Holy Name of Mary		8. S. Nativity of B. V. M	
11. M. Of the Octave		9. M. St. D. Onysius and Comp. MM	
12. T. Of the Octave		10. T. St. Francis Borgna	
13. W. Of the Octave		11. W. Vot. Off. St. Joseph	
14. T. Exaltation of the Holy Cross		12. T. Vot. Off. Blessed Sacrament	
15. F. Our Lady of B. V. M		13. F. St. Edward	
16. S. SS. Cosmas and Damian		14. S. St. Onofre	
15th Sunday After Pent		19th Sunday After Pent	
17. S. St. in October, B. V. M		15. S. St. Theresa V	
18. M. St. Joseph o. Cupertino		16. T. Perpet. B. V. M	
19. T. St. Januarius and Comp. M		17. T. St. Margaret Alacoque	
20. W. SS. Rosarius and Comp (last)		18. W. St. Louis France	
21. F. St. Vincent Ap		19. T. St. Peter of Alcantara C	
22. S. St. Thomas of Villanova (last)		20. F. St. John of Capistrano	
23. S. St. Ursus (last)		21. S. St. Hedwig	
16th Sunday after Pent		20th Sunday After Pent	
24. S. Our Lady of Mercedes		22. S. The Holy Rosary	
25. M. Vot. Off. of Holy Angels		23. M. Vot. Off. Holy Angels	
26. T. Vot. Off. Holy Apostles		24. F. St. Raphael Arch	
27. W. SS. Cosmas and Damian		25. W. Vot. Off. St. Joseph	
28. T. St. Wenceslaus		26. T. Vot. Off. B. Sacrament	
29. F. Dedica o. S. Michael Arc		27. F. Vot. Off. S. H. of Jesus	
30. S. St. Jerome, C.		28. S. SS. Simon and Jude	
17th Sunday after Pent		21st Sunday After Pent	
29. S. Of the Sunday		29. S. Of the Sunday	
30. M. Vot. Off. Holy Angels		30. M. Vot. Off. Holy Angels	
31. T. Vot. Off. H. Apostles (last)		31. T. Vot. Off. H. Apostles (last)	

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## Catholic Calendar, 1911—continued

November		December	
11th MONTH	TRIE SOULS IN Purgatory	12th MONTH	THE ADVENT
20th DAYS		3, DAYS	OF CHRIST
1. V	Ad. Ss m's Day	1. F	Yer. Off. Sacred Heart
2. T	Ad. Ss m's Day	2. S	St. Barbara, V.
3. F	Of the Octave		1st Sunday in Advent.
4. S	St. Charles	3. S	Of the Sunday
		4. M	St. Peter Chrysolog, C.
	22nd Sunday After Pent.	5. T	St. Francis Xavier, C.
5. S	Our Lady of Suffrage	6. W	St. Isidore, B. C.
6. M	Of the Octave	7. T	St. Ambrose, B. D.
7. T	Of the Octave	8. F	IM. CONCEPTION B.V.M.
8. W	Oct. Ad. Ss m's	9. S	Of the Octave
9. T	Ded. Rosarion H. Redeemer		2nd Sunday in Advent.
10. F	St. Andrew Apostle	10. S	Of the Sunday
11. S	St. Martin, B.C.	11. M	St. Dunstans P. and C.
		12. T	Trans. House of Loreto
12. S	Ded. to the Ecclesiastical Congregation	13. W	St. Lucy, V. M.
13. M	St. Stanislaus Kostka, C.	14. T	Of the Octave
14. T	St. Josephine M.	15. F	Oct. of Im. Conception
15. W	St. Gertrude, V.	16. S	St. Barbara
16. T	St. Didace, C.		3rd Sunday in Advent.
17. F	St. Gregory Thaum.	17. S	Of the Sunday
18. S	Ded. Battiles St. Peter and Paul	18. M	Expectation of R. V. M.
		19. T	Of the Feria
19. S	24th Sunday After Pent.	20. W	Of the Feria (Em. d.) fast
20. M	Of the Octave	21. T	St. Thomas
21. T	S. Polka et Vito's	22. F	Of the Feria (Em. d.) fast
22. W	Presentations B. V. M.	23. S	Of the Feria (Em. d.) fast
23. T	St. Cecilia, P. M.		4th Sunday in Advent.
24. F	St. John on the Cross	24. S	Vigil o. Nativity (Fast)
25. S	St. Catherine, V. M.	25. M	NATIVITY OF OUR LORD
		26. T	St. Stephen
26. S	25th Sunday After Pent.	27. W	St. John, Ap.
27. M	Patronage B. V. M.	28. T	Holy Innocents
28. T	Manifestation B. V. M.	29. F	St. Thomas of Canterbury
29. W	St. Sylvester Abb.	30. S	Of the Octave
30. T	Yer. Off. St. Joseph	31. S	St. Sylvester Pope and C.

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Catholic Calendar, 1912—continued

January		February	
MONTH	THE HOLY INFANCY	MONTH	THE HOLY FAMILY
31 DAYS		29 DAYS	
1 M	The Circumcision	1 T	St. Ignace
2 T	Octave of St. Stephen	2 F	Purification of the B. V. M.
3 W	Octave of St. John	3 S	St. Blasius
4 T	Octave of Holy Innocents	4 S	Septuagesima Sunday
5 F	Vigil of the Epiphany	5 M	St. Agatha
6 S	Epiphany	6 T	Prayer of O. L.
7 S	1st Sunday After Epiphany	7 W	St. Romuald
8 M	Of the Octave	8 T	St. John of Matha
9 T	Of the Octave	9 F	St. Cyrilus
10 W	Of the Octave	10 S	St. Scholastica
11 T	Of the Octave	11 S	Stragocensis Sunday
12 F	Of the Octave	12 M	Green Founters. Ss. O.
13 S	Octave of Epiphany	13 T	Coronation Passion of O. L.
14 S	2nd Sunday After Epiphany Holy Name of Jesus	14 W	St. Valentine
15 M	St. Paul the Hermit	15 T	St. Fowstens
16 T	St. Hilary	16 F	Humility of B. V. M.
17 W	St. Anthony, Abb.	17 S	Comm. of Im. Conc. of B. V. M.
18 T	St. Peter's Chair at Rome	18 S	Quinquagesima Sunday
19 F	St. Caron	19 M	St. Tetus
20 S	SS. Fabian and Sebastian	20 T	De Ex
21 S	3rd Sunday After Epiphany	21 W	Ash Wednesday
22 M	St. Vincent and Anastasius	22 T	St. Peter's Chair of Antioch
23 T	St. Agnes	23 F	Crown of Thores
24 W	St. Thomas	24 S	St. Matthias
25 T	Conversion of St. Paul	25 S	1st Sunday of Lent
26 F	St. Polycarp	26 M	St. Margaret of Cortona
27 S	St. John Chrysostom	27 T	St. Peter Damasus (Em. d.)
28 S	4th Sunday After Epiphany	28 W	De Ex (Ember Day)
29 M	St. Francis of Sales	29 T	De Ex
30 T	St. Martha		
31 W	St. Peter Nolasco		

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Catholic Calendar, 1912 continued

March		April	
3rd MONTH	ST. JESSEPH	4th MONTH	THE RESURRECTION
31 DAYS		30 DAYS	
1 F	Spear and Nails of O. L. (En. d.)	1 M	Of the Perse
2 S	Off. Vot. of B. V. M. (En. d.)	2 T	Of the Perse
3 S	2nd Sunday in Lent	3 W	Of the Perse
4 M	St. Casarius	4 T	Holy Thursday
5 T	Off. Vot. of Apostles	5 F	Good Friday
6 W	Off. Vot. of St. Joseph	6 S	Holy Saturday
7 T	St. Thomas	7 S	Easter Sunday
8 F	Holy Wounding Sheet of O. L.	8 M	Of the Octave
9 S	St. Francesca Romana	9 T	Of the Octave
10 S	3rd Sunday in Lent	10 W	Of the Octave
11 M	St. John of God	11 T	Of the Octave
12 T	St. Gregory	12 F	Of the Octave
13 W	Off. Vot. of St. Joseph	13 S	Of the Octave
14 T	Off. Vot. of St. Sacram	14 S	1st Sunday After Easter
15 F	The Five Wounds of O. L.	15 M	St. Isidore
16 S	St. Patrick	16 T	St. Vincent Ferrer
17 S	4th Sunday in Lent	17 W	St. Justin
18 M	St. Gabriel	18 T	St. Leo
19 T	St. Joseph	19 F	St. Benedict Labre
20 W	Off. Vot. of St. Joseph	20 S	Off. Vot. of B. V. M.
21 T	St. Benedict	21 S	2nd Sunday After Easter
22 F	Most Precious Blood of O. L.	22 M	St. Anselm
23 S	Off. Vot. Im. Conse	23 T	St. Georges
24 S	Passion Sunday	24 W	St. Fidelis
25 M	Annunciation of B. V. M.	25 T	St. Mark
26 T	Off. Vot. of Apostles	26 F	Our Lady of Good Counsel
27 W	St. John Damascene	27 S	Off. Vot. of B. V. M.
28 T	St. John A. Capistr	28 S	3rd Sunday After Easter
29 F	Compassion of B. V. M.	29 M	St. Paul of the Cross
30 S	Of the Perse	30 T	St. Catherine of Siena
31 S	Palm Sunday		

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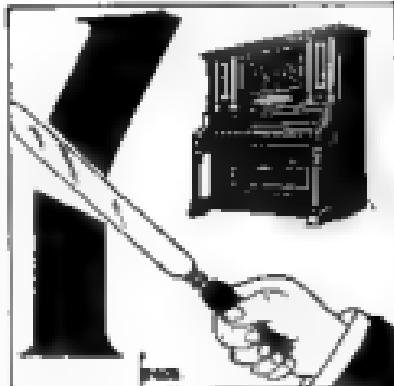
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## Catholic Calendar, 1912—continued

May		June	
5th MONTH	THE BLESSED VIRGIN	6th MONTH	THE SACRED HEART
1 W	St. Philip and James	1 S	St. Angela
2 T	Our Lady of Mercy	2 S	Trinity Sunday
3 F	Feeding of the Holy Cross	3 M	S. Erasmus
4 S	St. Monica	4 T	St. Optatus
5 S	4th Sunday After Easter	5 W	St. Boniface
6 M	St. John Before the Latin Cross	6 T	Corpus Christi
7 T	St. Stanislaus	7 F	St. Norbert
8 W	App. of St. Michael	8 S	St. Robert
9 I	St. Gregory	9 S	2nd Sunday after Pentecost
10 F	St. Anthony	10 M	St. Margaret
11 S	St. Clemens	11 T	St. Barnabas
12 S	5th Sunday After Easter	12 W	St. Onofre
13 M	St. Anastasius	13 T	St. Anthony of Padua
14 T	St. Boniface	14 F	St. Basil
15 W	Off. Vot. of St. Joseph	15 S	St. Victor and St. Benedictus
16 F	Ascension Day	16 S	3rd Sunday after Pentecost
17 F	St. Pachalik	17 M	St. Adolphus
18 S	St. Venant	18 T	St. Mar. and St. Marcellinus
19 S	Sunday in the Octave	19 M	S. Germanus and Polarius
20 M	St. Bernard	20 T	St. Julitta
21 T	St. Peter	21 F	St. Alcyoneus
22 W	Off. Vot. of St. Joseph	22 S	St. Paglione
23 T	Off. Vot. of Bl. Sacram.	23 S	4th Sunday after Pentecost
24 F	Off. Vot. of Passion	24 M	St. John the Baptist
25 S	St. Gregory VII	25 T	St. Procopius
26 S	Pentecost Sunday	26 W	St. John and Paul, martyrs
27 M	Off. the Octave	27 T	St. Ladislaus, king
28 T	Off. the Octave	28 F	St. Leo
29 W	Off. the Octave (Em. d.)	29 S	St. Peter and Paul
30 T	Off. the Octave	30 S	Commemoration of St. Paul
31 F	Off. the Octave (Em. d.)		

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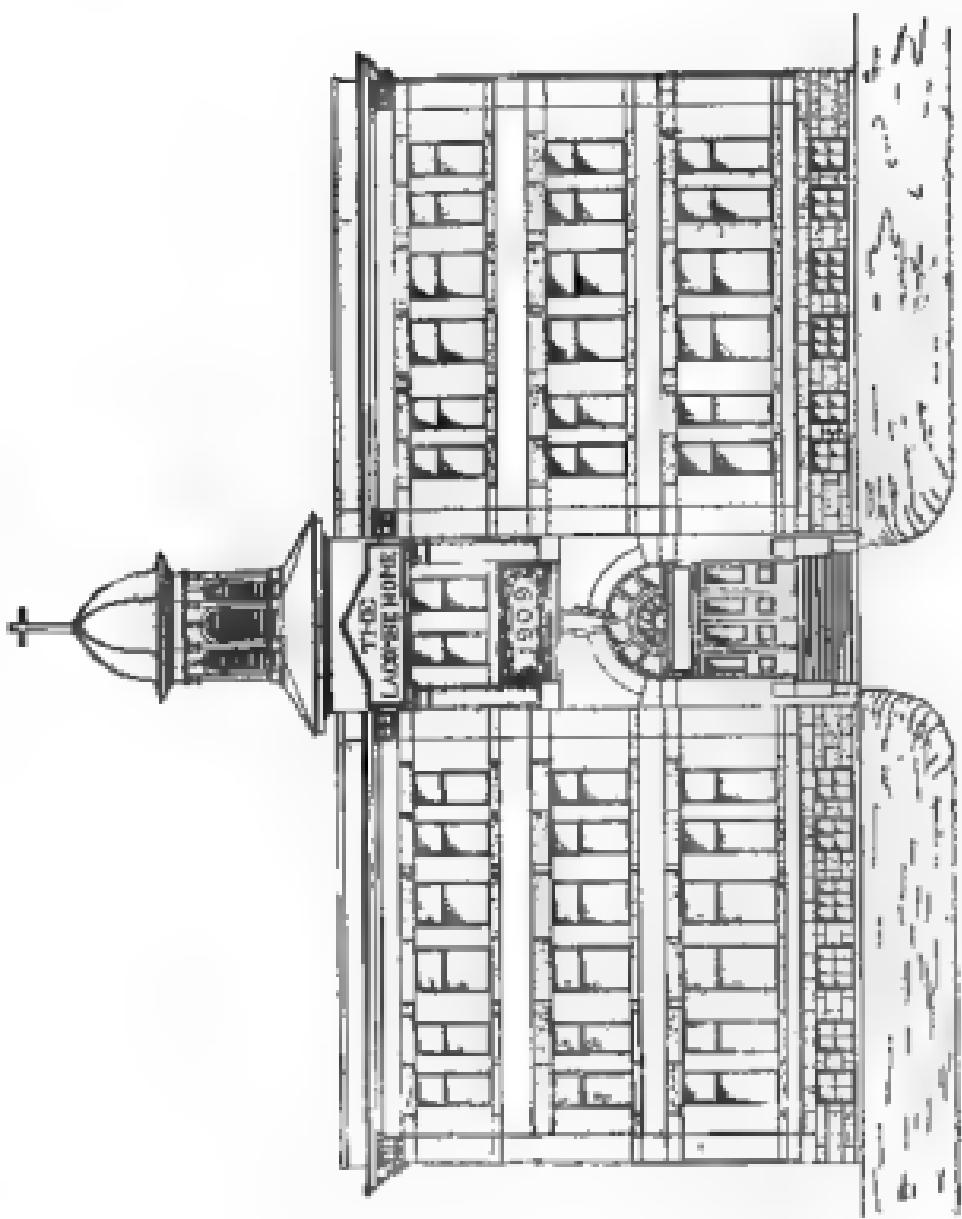
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and a man when in Great Britain as Irish Protestant professor of Leodogry a professor of Greek at Glasgow, and perhaps the greatest judge on the Bench in the very height of maturity and of their reputations deliberately make their submission to Rome when within the last few months the Lutheran professor of history at Haarlem in their example when two of those who are called the three cleverest men in London not only defend Catholicism but defend it with the ardor of preaching friars when in spite of three centuries of Protestantism enforced and recently by the law of the land the Latin is party in the English Parliament since it has the balance of power as party holds it in Germany when as in Germany the man in the street publicly declares that if he had any religion at all it would be the Catholic religion when a papal legate comes in the streets of Protestant London a decent man and an honest that are alike the envy of all modern leaders of religion thought and calls up the Khaki and courage to the thunder guns and the pealing of bells when this kind of thing is happening every day when the only successful missions in the East are the Catholic ones and the only teachers who can meet the German scientists the Latin do so surely it is a very strange moment at which to assume it at the origin of the future is to be some kind of ethical Pantheism."

The great or stake that rationalistic thinkers make according to Father Benson is to stake all in reason to restrict to terms of a part of human nature that which is the affair of the whole of human nature. He repeats in this connection the saying of Mr. Arthur Balfour in his "Foundations of Islam" that any system of religion which was weak enough for our intellects to avoid and to shun for our spiritual credit. He also sees the case of Professor Huxley who traced the beginning of his return from materialism to Christianity to the discovery of that same truth. The celebrated scientist believed that he had always rejected the evidence of the heart in his search for religious truth until he reflected that without the evidence of the heart no truly worth knowing can be discovered at all. Father Benson's argument proceeds:

"Modern religion thinkers are undeniably acute but at a point of more limited than a blunt one. They are acute in that they dissent with authority and say that which they can reach but they do not touch many data as can a browser in nature and to seek to test a religion by a purely intellectual test to believe it least as important such evidence as do not come within the range of pure intellect as he foolishly treated and were intended as to seek to deal with Raphael's Madonnas by a process of chemical analysis. I am not now dealing more or less than in attacking mere materialism I am but arguing that man has a heart as well as a head that his heart continually puts him in touch with facts which transcend though they need not exceed the range of reason and with Hume that to neglect the evidence of the heart is to rule an eye witness out of court because he happens not to be a philosopher or a trained detective."

Another weak point in the armour of opponents of the Catholic faith is found by Father Benson in their handling of facts concerning comparative religion. Because there are great elements of truth common to all religions it has been assumed that Roman Catholicism is but one among many faiths and no truer than the rest. This assumption in Father Benson's judgment is not valid. The higher critics' claims have selected the elements of humanity and truth distributed among the various truths of the world, but have ignored the elements of despair, poverty and baseness in those same religions.

(Continued on page 131)

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## Holy Days of Obligation

---

The Holy Days of Obligation are Dec. 25th in Canada and the United States are

All Sundays in the year & feasts of: our Lord, January 1st, Epiphany January 6th, Ascension of our Lord, All Saints Day, November 1st, Immaculate Conception, December 8th, Nativity of our Lord (Christmas Day), December 25th.

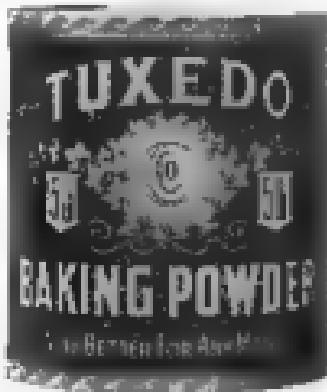
On days of Obligation every Catholic who has reached the years of understanding is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

The above named feasts and no others are Holy Days of Obligation on which days we are obliged to hear Mass under pain of mortal sin unless some grave and unremediable reason should prevent it.

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## Abstinence Days

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All Fridays in the year, Wednesdays and Fridays in Lent and Advent, Holy Thursday and Holy Saturday Ember Days the Vigils of Pentecost of the Solemnity of the Assumption of St. Peter and Paul, of all Saints, and of Christmas.

Do not confound the obligation of fasting with that of abstinence. They are two distinct laws.

By Fasting is meant, not eating, or eating only a certain quantity of food as fixed by the Church.

By Abstaining is meant keeping from certain kinds of food, especially from flesh meats.

## Fasting Days of Obligation

---

1st—All the week days of LENT, Wednesdays and Fridays of ADVENT the EMBER DAYS, once times a year, the VIGILS of Pentecost of the Solemnity of Assumption of St. Peter and Paul of All Saints and of Christmas (at least fast on Monday, the Vigil is kept on the Saturday preceding. Sunday is never a fast day).

2nd—The use of flesh meats is allowed by Apostolic dispensation, at the principal meal only, on all days except Wednesdays and Fridays, and also Saturday and Ember weeks and Holy Week. (Those who are exempt from fasting may have once partake of flesh meats on days not requiring abstinence).

3rd—The use of eggs, butter, milk and cheese is by custom allowed throughout Lent and also the use of lard instead of butter for cooking.

4th—Fish and fowl meats are not permitted at the same meal.

5th—A collation or repast may be taken in the evening, but it ought not to exceed the fourth part of an ordinary meal, and a cup of coffee or tea with a little milk and a small slice of bread may be taken in the morning by those who need it.

Allow no excuse to prevent your attendance at Divine Service. If prevented in the morning strive to attend evening service. It is so edifying to see a large attendance especially of men, on such occasions.

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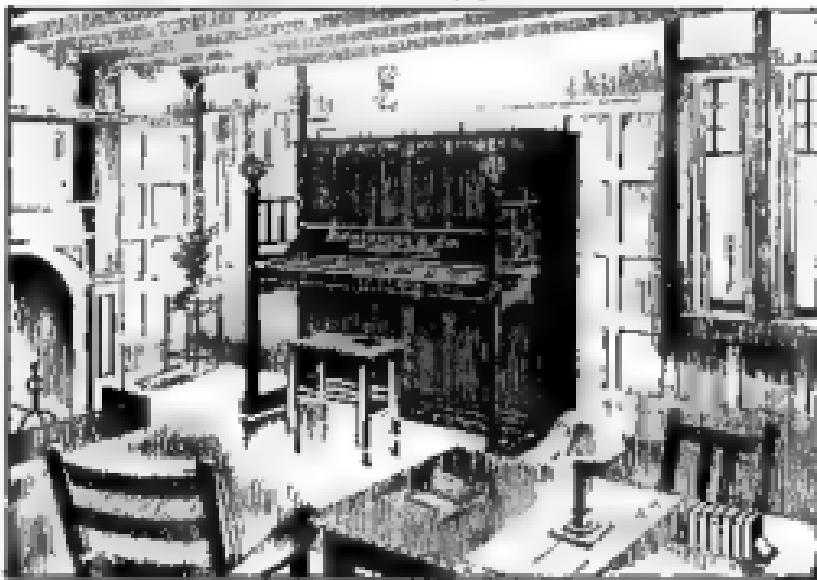
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"Comparative Religion has done in fact, an enormous service to the claims of Catholicism. It has revealed to the world exactly that phenomenon which we all be looked for ex hypothesi in a Divine revelation namely, that the creed which embodies that Revelation should contain correlated and organised into a whole, all those points of faith of which each merely human system of belief can catch and reflect but one or two. For it is inconceivable that if there is to be at a yester day of history a revelation from God, many points in that revelation should not have been anticipated at least partly and fragmentarily by groups of human minds for which, after that revelation was intended. In rejecting Catholicism then our modern thinkers are rejecting not merely one Western creed, but a creed that finds an echo of nearly every clause under some form or another from the doctrine of the Blessed Trinity down to the use of holy water, in one or another of all the great world-religions that have ever controlled the eternal hopes of men. And yet our modern thinkers seriously maintain that the religion of the future is to be one which contains none of these articles of what is diffusely, practically universal belief!"

"At every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther and the capture of Rome in 1870—it has been declared by radical thinkers that Roman Catholicism was at last discredited for ever. And yet, somehow or other," Father Berrigan declares, "the Church is as much alive to-day as ever she was and that in spite of the fact that she is in her faith committed to the past and to doctrines formulated centuries before modern society was dreamt of." He goes on:

"Is there any other society in the world, secular or sacred, that has passed through such vicissitudes with such a burden on its shoulders, and survived? For it is a burden which she cannot shift. She cannot, at least, recast her theology and drop un-polar or unfashionable dogmas as can all sects which claim merely human authority; and yet she can. Yet who can doubt that she is more of a force to-day than all the most accommodating denominations around her. She has lived, too, in the tumultuous rush of Western life not in the patient lethargy of the East. She has struggled, not only with enemies on her gate but with her own children in her own house. She has been betrayed over and over again by the treachery or wickedness or cowardice of her own rulers, she has been exiled from nearly every country which she had nursed into maturity, she has been stripped in nearly every one of her lands of all her treasures, she has finally seen her supreme sovereign on earth driven to take refuge in his own house by the children of the men whom she raised to honor. And yet on her peculiar side she has seen every kingdom of Europe rise and fall and rise again, she has seen a republic give birth to a monarchy or an empire, and an empire yield to a republic, she has seen every dynasty fall except her own, she has seen, in religious affairs, every 'modern' sect—whose one claim to efficiency lies in its modernity—fail to keep pace with herself who has the centuries on her shoulders, and she remains to-day the one single sacred and secular commonwealth which has faced the revolutions and the whirling reigns of the West and has survived, with a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent, she arouses more love and obedience on the one side and more hatred or contempt on the other than the most romantic, the most brutal, or the most constitutional sovereign, sage, or thinker ever seen."



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# Wing & Thompson

# What the Catholic Church Teaches

## Seven Sacraments

### Jesus Christ Instituted All Seven

## Baptism

"Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii., 19

"Unless a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God."—John iii. 5.

Parents must not delay to have their children baptized. A new-born infant who is unbaptized is under the power of the darkness. Hasten then to have it made a child of God and brother of Christ. In case of danger anyone may baptize by pouring water on the head of the person, saying, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Catholics alone can be Godfathers and Godmothers. The reason is that they trust answe for the child when the questions are asked—"Do you believe in the Holy Catholic Church?" etc. It is clear that non-Catholics cannot answer that.

The name of a Saint must be given the child in baptism and not a pagan name.

Should previous baptism be conferred the ceremonies must be supplied at the Church as soon as the danger of death is passed.

## For Private Baptism

No sponsors are required nor allowed, but for Solemn Baptism at least one sponsor is required. Two sponsors, one gentleman and one lady, are permitted, but not necessarily required. Sponsors contract a special relationship with their God-child and also with its parents.

Sponsors must be practical Catholics, such who, at least, make their Easter dotses. Otherwise they would not be admitted, simply because they could not discharge the duties of sponsor to look after the spiritual welfare of their God-child, and see that it is brought up in the Catholic religion. When a child is baptized it should receive a Christian name, the name of some Saint of the Church; hence parents are warned not to select a secular or profane name for any child.

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## Instructions to Godparents

Godparents should be prepared to answer the following questions which the Priest asks them during the ceremony of baptism —

Priest—What dost thou ask of the Church of God?

Godparents—Faith

Priest—What doth faith bring thee?

Godparents—Life everlasting

Priest—Dost thou renounce Satan?

Godparents—I do renounce him

Priest—And all his works?

Godparents—I do renounce them

Priest—And all his pomps?

Godparents—I do renounce them.

Priest—Dost thou believe in God—the Father Almighty Creator of Heaven and earth?

Godparents—I do believe

Priest—Dost thou believe in the Holy

Ghost the Holy out of all here— the Communion of Saints, the long vespers of Son, the Resurrection of the Body and Life Everlasting?

Holding Child for Baptism

unction of Saints, the long vespers of Son, the Resurrection of the Body and

Life Everlasting?

Godparents—I do believe.

Priest—Will thou be baptized?

Godparents—I will.

The Priest will call upon the Godparents to recite the Apostles Creed and Our Father and therefore let them know it well by heart.

## Confirmation

"Then he laid his hands upon them, and they received the Holy Ghost." — Acts viii. 17

And when Paul had imposed his hands on them the Holy Ghost came upon them." — Acts x. 46.

Every Catholic, saving altered the age of reason, is obliged to receive the Holy Sacrament of Confirmation, under pain of sin.

Those who have neglected it after their twelfth year or thereabouts, or may never have had the opportunity to receive it, are obliged under pain of mortal sin to prepare themselves for its reception when an occasion presents itself, no matter how old they may be.

Hence such must make themselves known to the pastor so that he may see to them when the first opportunity arrives and have them duly instructed and prepared.

To receive this sacrament properly a Catholic must be sufficiently instructed in his Holy religion and concerning the character and purpose of this sacrament. He must, moreover, be in a state of grace when he receives it, hence the custom of previously going to confessor. It is not, however, necessary to receive Holy Communion on the way of confirmation, although it is customary to do so.

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Baplac is a varnish stain, or colored varnish, and one application stains and varnishes.

## BAPLAC, what is it made of?

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Unless the Pastor has provided, the candidates for confirmation must have a Godfather and Godmother, commonly called a sponsor according to the sex of the candidate, who contracts a spiritual relationship with the candidate, the same as Godparent at Baptism.

The name of a Saint is usually given the candidate at Confirmation, which should be carefully selected by the candidate beforehand.

No one must approach the Bishop for Confirmation unless by the previous consent of the Pastor or Priest in charge of those to be confirmed, nor without a card for the purpose, bearing the name under which the candidate is to be confirmed.

## Holy Eucharist

"And whilst they were at supper Jesus took bread, and blessed and brake, and gave to His disciples, and said Take ye and eat, this is my body and taking the chalice He gave thanks and gave to them, saying "Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many unto remission of sins." Matt. xxvi. 26.

"The chalice of benediction which we bless, is it not the Communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?"—I Corin. x. 16.

The Holy Eucharist is the Sacrament which contains the body and the blood, the Soul and Divinity of our Lord Jesus Christ under the appearance of bread and wine.

As the Holy Eucharist or Blessed Sacrament, contains our Blessed Saviour Himself, it must receive the highest adoration as to God Himself. The presents of the Blessed Sacrament is known by the burning of the sanctuary lamp before the altar on which the Blessed Sacrament is kept in the tabernacle. Sometimes the lamp may be on the altar itself or at least close to it.

The Blessed Sacrament is kept in the tabernacle under the form of bread, in the sacred host.

Every Catholic passing in or out of the church or before an altar, commanding the Blessed Sacrament, must bend the knee, and at all times observe the profoundest respect and silence while the Blessed Sacrament is present. When the Blessed Sacrament is enclosed in the tabernacle or is not in immediate sight, as at the Mass, the bending of the knee, or genuflection, as it is commonly called, is done with the knee only, bending it to the floor. This gesture with one knee is called a simple or SINGLE GENUFLECTION.



Figure 1

Figure 1  
A SIMPLE GENUFLECTION

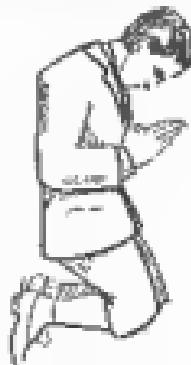


Figure 2

Figure 2  
A DOUBLE OR PROFOUND  
GENUFLECTION

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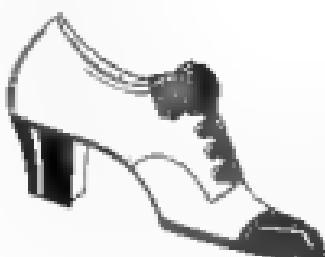


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To make the simple or single genuflection properly, with grace and ease, stand perfectly erect then bend the right knee all the way to the floor so as to bring it more or less on a line with the heel of the left foot, about two or three inches distant from it, keeping the body erect. Rise at once. Avoid the two extremes of remaining on the knee as well as bounding up suddenly. Do not strike the floor with the knee, but merely touch it. Do not let your hands hang by your sides, but give them devout attitude. If carrying something such as a book, beads or hat, clasp them to your breast.

When the Blessed Sacrament is exposed, however to general view, as at benediction, at the exposition during the Forty Hours Devotion, or on other occasions or when a person is passing before a Priest who is distributing Holy Communion, the genuflection must be made with both knees with an inclination of the head at the same time. People, however, who are themselves receiving Holy Communion need not make more than a single genuflection with one knee on coming to the Communion rail, or in leaving it. The genuflection made with both knees is called a profound or DOUBLE GENUFLCTION. To make a profound or double genuflection properly stand perfectly erect, then bend the right knee to the floor, and whilst keeping the body erect bring the left knee likewise to the floor on a line with the right knee. Then bow the head profoundly holding the hands or bring them to a devout attitude, holding whatever one may have in their hands against the breast. (See illustration page 189.)

## Penance (or Confession)

"When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained." John xx. 22

"Again I say unto you, whatsoever you shall bind upon earth shall be bound also in Heaven, and whatsoever ye shall loose upon earth, shall be loosed also in Heaven."—Matt. xvi., 19.

"And many of those believed, came confessing and declaring their deeds." Acts xii., 18

"Go show thyself to the priest"—Matt. viii., 4.

## Confession of Sins not Demoralizing

Neither is it true that the old Church tends to demoralize the individual or the natural conscience by her use of that power which God gave to His apostles upon the very day of His resurrection, when He said: "Whose sins ye shall forgive, they are forgiven them." The confessor is simply God's agent, and as is the clergyman who baptizes the child washes away the original sin which was upon the soul of the child—as the Protestant clergyman, or the layman or whatever baptizes the child washes away the original sin from the soul of the child, doing same as God's agent.

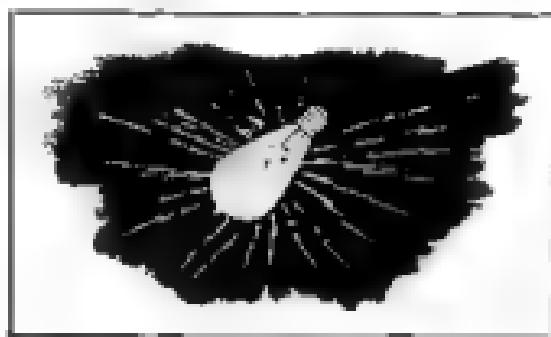
The power given to him is a delegated power. He cannot exercise it beyond the limits assigned to him by God, who delegated it.

Now Almighty God will not forgive a man's sins without sorrow for them and necessary reparation and determination to enter on a new life. The Priest cannot forgive the sins of a man who is not truly contrite. The Priest has no

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power over such a one. If the Priest had this tremendous power of forgiving sins as he pleased then the Confessionals should be abolished in every civilized country.

Then it would demoralize my people on the face of God's green earth when I would, indeed, lessen horror of sin. The absurd, the blasphemous position that a man could do what he pleased God. Hence will not do—forgive the sins of a man who is so sorry for them who will not amend his life and make reparations to property or character for injury done. To suppose all this would be absurd. To suppose all that a popularly supposed by Protestants as held in the Catholic doctrine of Confession. Nor is there any facility of obtaining pardon because he (a man) in order to obtain pardon has to do all that the Protestant has to do before he goes to confessor at all.

---

## Extreme Unction

### (Anointing the Sick with Oil)

"Is any man sick among you?" Let him bring the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick man and the Lord shall raise him up and if he be a sinner, they shall forgive him." James v., 14.

And they cast out many devils and anointed with oil many that were sick and healed them."—Mark vi., 13.

EXTREME UNCTION has been instituted by Christ for the welfare of the soul and body. In administering Extreme Unction, the Priest anoints the five senses of the sick person which have been instrumental to his sins (via eyes, ears, nose, mouth, hands, etc.) in the consecrated oil.

Extreme Unction strengthens the sick man to bear more easily the pains of illness, and enables him to resist more readily temptations of all kinds of efforts he recollection of sins at which the sick man was unable to confess. It also the remission of temporal punishment.

Moreover it often times restores bodily health to dying persons when such should be expedient for the welfare of the soul.

Extreme Unction can only be received in case of serious illness in danger of death but the administrator doth this Sacrament should not be postponed until he art moreover. Extreme Unction can only be received once in the same illness but if the sick person recovers and then has a relapse, he may be anointed again.

It is the sacred duty of relatives and those who are in attendance upon the sick to see that he or she receives the last Sacrament in time.

Sometimes the attendant fears to agitate the sick person by mentioning the Priest or last Sacrament to him. This is a mistaken kindness, and such fears it needs resemble people who do not wear a blind man, who is nearing a precipice for fear they might frighten him. So call the Priest in time and have everything in readiness when the Priest comes.

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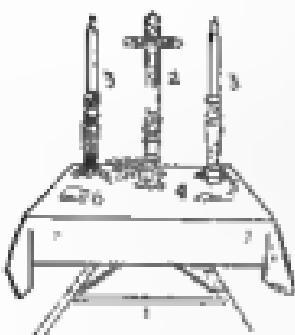
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The following are the requirements. A table should be covered with a white cloth on which is placed a crucifix and two lighted candles, furthermore, a vessel containing holy water, and also a glass containing some clear water, some cotton (wool) to wipe the parts that have been anointed shall be placed as per instruction in illustration.)

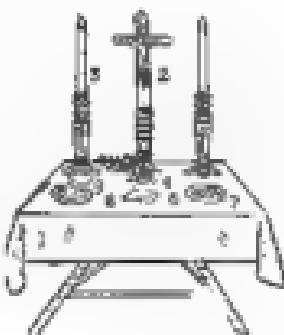
## Sick Room Tables



COMMUNION TABLE.

### Arranged for Communion

1. Table with white cover
2. Crucifix
3. Pure Wax Candles
4. Vials of Holy Water
5. Glass of water and spoon
6. White napkin



EXTREME UNCTION TABLE.

### Arranged for Extreme Unction

1. Plate with 6 small of crosses
2. Plate with salt or mixture of bread
3. Finger Bowl

While the sick person makes his (or her) confession, let a. leave the room. During the administration of the Sacrament all ought to kneel and pray for the dying one. The sick people of the parish will be attended at any time day or night. A Priest is happy to be called to the bedside of the dying and administer to them the sweet assurances of the Holy religion.

The parishioners are once more earnestly requested to do so long as sending for the Priest do not wait till the sick person becomes unconscious—but attend to him as soon as possible. The Sacrament will benefit the sick person far more if they are administered while he is conscious. By calling the Priest in due time many unnecessary night sick calls will be obviated.

Always keep the home supplied with two blessed candles. The second of February CANDLEMAS DAY is the most fitting day to get them have them blessed on that day.

## Blessed Candles

Every Catholic home should be supplied with at least two blessed candles. These candles should be of pure bees wax. Other fluids, such as paraffine, spermaceti, or tallow candles will not answer the purpose of candles ascribed by the Church. It is well to procure candles at the church or some reliable dealer in Catholic Church goods, as candle sticks. Light them in times of great distress, as the candles convey a blessing to the house.

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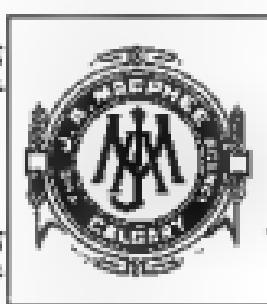


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## Holy Orders

Resist not the grace which is in thee which was given thee by prophecy with the imposition of the hands of the Priesthood" - 1st Tim. v, 44

For this cause shall a man leave his father and mother and order the things that are wanting, and shouldst ordain priests in every city as I also appointed thee" - Titus i, 5

Never in the history of mankind and the time of the Reformation had there been known to be a religion without a priesthood. God had so made the human heart and soul that it sought for Him as for its supreme satisfaction. God was in heaven. Man was a thing of flesh and blood. It was natural, therefore, that men should be chosen from among the descendants who, being acquainted with the needs of mankind might represent those needs before God. It was fitting that human beings who could talk to fallen beings in human language should be set aside to act as messengers between God and men and to dispense God's grace to men. The abysmal need of an intercessor is noticeable in all phases of life, where love of man degenerates, communicate with those of high degree. A child wants a present from its father and it begs its mother to ask the father. A youth leaving school for business, though he may have confidence in his abilities, yet feels he has better chances if he has a friend to speak for him. Men may push their way into social, intellectual, artistic or political circles but they do so much more successfully if they are introduced by some recognized member. Naturally, then, when men wished to communicate with the mysterious world of the Great Spirit they did so by means of a chosen priesthood.

In course of time God saw it to be among men Himself. He designed to take upon Himself the form of man and as the God man to dwell with men. Seeing that the human race had been accostomed to treat with Him through a priesthood, He arranged that He in His Incarnation should be clothed also with a priesthood. He had come to make a great atonement for man. He had come to undo an infinite wrong. To be and a priest and a victim of infinite value were needed. So God made Himself the priest and the victim of the sacrifice.

The priesthood which we know in the Catholic Church to day is derived from and is a participation in that priesthood of Christ. To understand therefore the nature of the Catholic priesthood we must ever recur to its exemplar, the priesthood of Christ. From that priesthood we learn of the threefold office to offer sacrifice to forgive sins, and to preach the revealed Word of God. The sublime truth which is realized in eve a Catholic priest to-day was first spoken of Christ Himself in the great Messianic psalm. "The Lord hath sworn and he will not repent. Thou art a priest forever according to the order of Melchisedech."

## Matrimony

For this cause shall a man leave father and mother and shall cleave to his wife. And they shall be two in one flesh. This is a great Sacrament but I speak in Christ and in the Church" - Ephes. v, 31

"Yet (saint) woman shall be saved through bearing children of the same in faith and love and sanctification with sober duty" - 1st Tim. ii, 15.

Matrimony was instituted in Paradise by God Himself. Our Divine Savior raised it to the dignity of a Sacrament, and according to the ordinances of Christ it is truly a union of two persons—man and woman—and it is

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on the lives of over 8,000 policy-holders, nearly

24 MILLION DOLLARS.

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indispensable. Marriages ought to be preceded by the publication of the BANS for three successive Sundays and the reception of the Sacraments of Penance and Communion. The marriage must be solemnized in the presence of the priest of the parish and two witnesses. Marriages should be celebrated in the forenoon with a missa. High Mass or at least a Low Mass, because a spiritual blessing, which is of the greatest importance, can only be given at a Mass.

The valid age of a Catholic with a non-Catholic is not encouraged. In the event, however, of the marriage of a Catholic with a non-Catholic, a dispensation must be obtained from His Lordship the Bishop. For this reason notice of such a marriage must be given to the parish priest to enable him to obtain a dispensation.

The Catholic Church does not recognize the marriage of a Catholic with a non-Catholic. At the marriage ceremony he is performed by a minister of the Catholic Church.

## Forbidden Times

In whom does the Church not allow marriages to be solemnized?

No marriages are celebrated without dispensation

From Ash Wednesday until the second week after Easter

2. From the first Sunday in Advent until the 7th day of January

Catholics about to enter into a Holy Alliance of matrimony should seriously reflect on these points following:

1. Never take this step hastily or haphazardly
2. Devote much time in Holy prayer that God may properly direct them and bless their good intentions
3. Be sure to obtain parent's consent and blessing; it will always be a source of pleasure in after life
4. Notify the pastor in due time that he may comply with the requirements of the Church especially the publication of bans
5. Make a good confession (general, if possible) and receive Holy Communion





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## Benediction of the Blessed Sacrament

No benediction of the church should be coveted more than that of the Blessed Sacrament. The faithful should kneel from the time the Blessed Sacrament is taken from the tabernacle until it is put back again after the blessing with it, has been given. They should remain in profound adoration of it all during the time of its exposition. No one should sit during benediction services. All should bow low and bless themselves when the Priest turns toward them and blesses them with the Sacred Host, contained either in the monstrance or in the chalice. If anyone should enter or leave the Church whilst the Blessed Sacrament is exposed for benediction or before it has been put back in the tabernacle, he should genuflect profoundly (with both knees) bowing the head at the same time. When the Choir sings the psalm "Lausgate Domini" after the benediction, and the tabernacle door has been closed, the congregation should rise and remain standing until the Priest has left the sanctuary.

---

## The Catholic Church Teaches Reverence Towards the Mother of Jesus

"And the angel being come in, said unto her: Hail, full of grace! the Lord is with thee; blessed art thou among women." Luke 1, 28.

"Henceforth all generations shall be blessed." Luke 1, 48.

---

## The Catholic Church Forbids Divorce

"What God hath joined together, let no man put asunder." Mark x, 6.

Hence the Catholic church can never, under any circumstances, grant a so-called "divorce" in the sense that it is commonly called. She can, for important reasons, allow a separation, but in that case the parties remain husband and wife, even though separated, and absolutely cannot, validly contract marriage with any other person during the lifetime of either party. Marriages can only be concluded in the absence of impediments, some impediments nullify" marriage whilst others only render it "annullable."

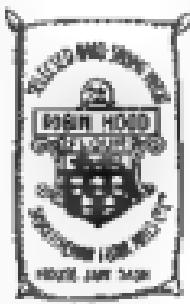
In this age of rush and fortune getting many things are done our forefathers would never think of and things are done our ancestors of three hundred years ago would stand aghast at. The very thought of things done now with no concern whatever would have caused not only great sorrow a century ago, but shame and disgrace to the offender.

The question of divorce has been discussed, both pro and con, by the most able thinkers and writers of the age.

There are some who think no more of casting off their life's partner than they do of casting off an old shoe.

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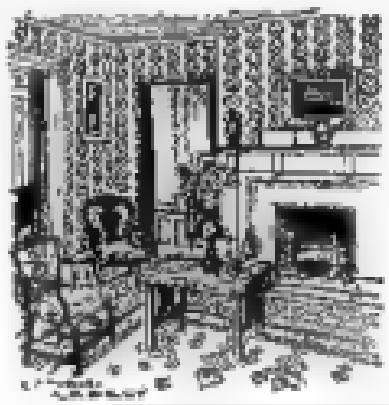
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By James McPherson

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Some of us are repreached for not being in accord with the spirit of the age; how can we be, if the age and its movements are practically atheistic? To induce men to ignore God's word and reject His law to show men how to do without God, is the avowed aim of some of the so-called advanced thinkers of the day.

The question needs no further space, this Church forbids divorce.

---

## The Catholic Church Forbids Private Interpretations of Bible

"No prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time but the holy men of God spoke inspired by the Holy Ghost," [1] Peter 1, 20.

**The Bible Alone is Not the Infallible Rule in Matters of Doctrine and on Deciding Controversy Reasons.**

1. Christ never wrote a line of the New Testament.

Christ never commanded the Apostles to write.

2. A good portion of the New Testament was not written until the close of the first century. If the Bible were the sole guide of faith, what became of the souls of the first Christians? There was no Bible then as now.

3. Before the great invention of printing it would have been impossible to print and transcribe copies of the Bible for all people.

4. The Holy Bible, as we have it now was not compiled and declared by the Catholic Church to be the Bible until the fifth century, because of the doubtful books then in circulation.

5. Non-Catholics can not adduce a sacred text to prove the assertion that the Bible alone is the unerring guide of faith.

Non-Catholics cannot prove that the Bible is First—authentic—second—inspired.

Catholics know who wrote the New Testaments from the writings of the Fathers and believe the living voice of the Church, which has always declared the Bible to be inspired, both of which the Fathers and the voice of the Church non-Catholics reject.

---

## The Catholic Church Approves the Use of Holy Water

"And he [priest] shall take holy water in an earthen vessel, and he shall cast it to earth at the pavement of the tabernacle unto it" Numbers v, 17.

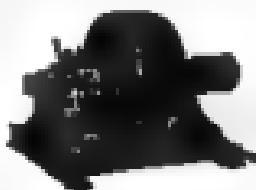
Every Catholic household should be provided with a vessel of Holy Water. The proper of Holy Water, as becomes its sacred character, should be kept in a large preservable bottle or cruet, but never in a liquor bottle, nor in an open jar liable to gather dust and form an unconscionable sediment. Bottles made especially for Holy Water are easily procured nowadays, or at least large glass bottles with corked stoppers that are easily obtained in the stores for a trifling sum.

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Holy Water should, moreover, be kept in fonts hung on the wall or door frame in the principle rooms, especially in the bedroom, as the members of the family may sign or sprinkle themselves with it occasionally: and especially on retiring at night, and rising in the morning.

Holy Water, both in church and at home should not be used for any other purpose but that intended by the Church, namely for blessing by means of sprinkling. Any other use of it is more or less an abuse, which sometimes becomes disgusting. It should never be used to drink.

---

## Easter Water

Easter water is the water blessed by the Church on Holy Saturday for the Baptismal font. Before the holy oils are poured into the font, the Priest takes some of the water and sprinkles the congregation with it as on Sunday before the High Mass. Some more of it is taken for the holy water fonts of the church also for sprinkling in the homes of the people, as well as for sprinkling the faithful in church on Easter Sunday before High Mass.

As the Church does not mention the use of Easter water outside of these occasions, it is not necessary to take a large quantity of it from the church, but a small vial of it is sufficient for the sprinkling of the house and its members on Holy Saturday and on Easter Sunday.

How irreverent and even disgraceful is not the frequent sight on Holy Saturday of a veritable mob of people crowding around the vessel of Easter water clamoring for their supply, clanking and rattling pails, cans and jugs, spilling the sacred water over the floor and trampling it into mud on the floor with their feet. A small vial of the water could be obtained at any time on Holy Saturday without danger of any one being disappointed, if people complied with these instructions.

Easter water may be used in the sick room for the ordinary blessings of the Church when Holy water is prescribed, but Holy water must be used on these occasions.

---

## The Use and Sign of the Cross

"For the word of the cross to them, indeed, that perish, is foolishness, but to them who are saved, that is, to us, it is the power of God" 1 Cor 1, 18.

### One of the Principle Devotions of the Church

Used at all her blessings and ceremonies, and performed at all times by the faithful themselves on their own persons is the Sign of the Cross. It is at the same time a Sacrament and, made with the proper dispositions of devotion, faith and contrition, has the power of remitting venial sin.

To make the Sign of the Cross properly, lay your left hand flat on the lower part of the breast—not on the stomach, and with the right hand extended, with the tips of the fingers touch your forehead, saying the words, IN THE NAME OF THE FATHER, then touching in the same manner the breast above the left hand placed there, say the words, AND OF THE SON.

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raising your right hand to your left shoulder, say AND OF THE HOLY, and finally bringing the right hand to your left shoulder pronounce the word GHOST saying AMEN as you receive your hands, or take up your book.

We subjoin an illustration of the manner of making the Sign of the Cross for the use of self-instructors as well as for those who may be called upon to teach it to others.

---

## The Principal Devotions

### How to Make the Sign of the Cross

IN THE NAME



(1) IN THE NAME  
(Right hand on the forehead)



AND (2) OF THE FATHER  
(Right hand on the forehead)



AND (3) OF THE SON  
(Right hand on the breast)



AND (4) OF THE HOLY  
GHOST  
(Right hand on right shoulder)

(5) AMEN  
(While repeating the hands)

## The Way of the Cross

The beautiful devotion of the "Way of the Cross" or "Stations of the Cross" as it is variously called, is represented in most churches by the fourteen pictures of Our Lord's passion, or crosses found in them. Most prayerbooks contain suitable meditations for this devotion.

What is especially necessary in making the Way of the Cross, is to move from station to station and make a short reflection on the sufferings of Our Lord before each one of them.

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But when this devotion is performed in public, it will suffice for the Priest and his assistants to make the journey from station to station, whilst the others remain at their places.

It is well to make an act of contrition before beginning the Way of the Cross. To gain the indulgences attached to the Way of the Cross at least five "Our Fathers," five "Hail Mary's," and the "Glory be to the Father," should be said at the end of the devotion for the intention of the Sovereign Pontiff. As for the sick and for those who are otherwise physically unable to go to church or make the Way of the Cross, a small crucifix may be indulgenced for them by such as have the necessary faculties. By holding in a crucifix in the hand and reciting twenty times each the "Our Father," "Hail Mary," and "Glory be to the Father," before it, all the indulgences granted to favor the Way of the Cross may be gained.

---

## Holy Mass

The Mass is the unbloody sacrifice of the body and blood of Christ. It is the highest act of Divine worship in the Catholic Church. The principal actions of the Mass are the offering of bread and wine, the changing of them into the body and blood of Christ, and the consuming or receiving of them.

Every Catholic who can read should familiarize himself with the parts of the Mass, and with the various prayers and devotions at the same time by constant use of the prayer book. Everyone should kneel, but especially those who cannot read, prostrate himself with rosary beads. The most appropriate prayer book at Mass is the one that corresponds with a Mass book or Missal on the altar from which it is concealed, and can be had from any Catholic book dealer. All prayer books contain appropriate Mass devotions.

---

## Low Mass

According to the Rubrics of the Missal a Low Mass should kneel during the whole service, except at the Gospel. Custom however has modified this as follows:

1. When the celebrant enters the sanctuary, all should rise. They remain standing until the Priest ascends from the altar to begin Mass, when all shall kneel.

2. They shall remain kneeling until the Gospel. As the altar boy ascends to place the Missal on the left side of the altar, all shall rise and remain standing during the Gospel (and during the Credo, should it be said, and until the celebrant say "Dominus Vobescum.")

3. While the Priest is making the announcement or preaching, the people should be seated. When the Gospel is read to the congregation they should stand.

4. Should the Credo be said, the congregation� shall stand with the Priest at the words: "Et spes nostra est. Et homo factus est."

# — CATALOGUE PAPER —



5. After "Dominus Vobiscum," all sit down and continue seated till the "Sanctus" when they shall reverently kneel. Thus they remain till after the Priest's Communion, and also during the Communion of the faithful, should there be any to receive.

6. They kneel again, however, as soon as the Priest goes to the book.

7. After the blessing all rise and stand during the last Gospel, genuflecting at "Ecce Verbum caro factum est."

8. When the Priest descends from the altar, they kneel and recite with him the prayers of the Mass.

9. Not until the Priest has reared from the Sanctuary shoul'd any person leave the church or his place thereto.

---

## High Mass

10. On the entrance of the celebrant, all rise.

11. The congregation kneel when the Priest recites the "Asperge me," and stand when he sprinkles them with Holy water, and remain standing till the prayer is sung. They may sit down while the Priest is vesting.

12. As the Priest goes to the altar they kneel.

13. At the intonation of the "Gloria," all stand, and as the celebrant takes his seat, all sit down.

14. When he reascends the altar, all rise and stand during the singing of the prayers. (It is customary to kneel during the singing of the prayer for the departed, in Masses of Requiem.)

15. When the Priest begins to read the epistle all sit down, and arise as the altar boy ascends with the Missal to the Gospel side.

16. Should there be a sermon they stand while the preacher reads the Gospels.

17. When the celebrant leaves his seat to intone the "Credo," all rise and remain standing while he recites it, genuflecting at "et incarnatus est," and sitting down when the celebrant is seated.

18. During the singing of "et incarnatus est, et homo factus," all kneel, and at its close rise themselves.

19. As the Priest again ascends the altar, all rise and sit down again after he has sung "Oremus."

20. When he sings "Per omnia saecula saeculorum," at the preface, all rise and stand until the "Sanctus" when they kneel and remain kneeling till after the Communion of both Priest and people, and then sit down during the purification and covering of the Chalice.

21. When the celebrant sings "Dominus Vobiscum," all stand. They stand during the prayers, kneel for blessing, and stand during the last Gospel, at the end of which they kneel and remain so till the celebrant has left the sanctuary.

22. Note.—The rules are practically the same for High Mass, however, the people do not stand when the celebrant is reading the Gospel, but only when the deacon commences with "Dominus Vobiscum" to sing it.

23. When the altar boy incenses the congregation at the offertory all should stand.

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## Masses for the Dead

24. At Low Mass for the dead the same rules are to be observed as at other Low Masses.

25. At High Masses, either with or without the presence of a corpse, the faithful kneel from the beginning of the Epistle, at which latter time they may sit.

26. They stand during the singing of the Gospel.

27. They sit at the offertory until the preface when they stand.

28. They stand again from the Sanctus until after Communion.

29. They may sit after Communion, whilst the Priest wipes and covers the Chalice.

30. Should the Priest or Clergy sit at any time during the Mass, as during the singing of the sequence, "Dost Thou," the faithful sit likewise.

31. They kneel during the last prayers and stand during the last Gospel.

32. If the Libera, or absolution of the dead, is performed after the Mass, the faithful may sit whilst the Priest visits himself for it in the vestry or at the bier, but rise when he approaches the bier or catafalque and stand during the ceremony.

---

## Humers

33. All should kneel when the celebrant enters the Sanctuary and remain kneeling until he has arrived at the altar.

34. All should kneel while the celebrant is saying the first prayer at the foot of the altar, they rise when he rises to go to his seat, and remain standing until the celebrant sits down after incensing the "Deus in Adjutorium."

35.—At the "Gloria Patri," at the end of each psalm, all should bow the head.

36.—During the singing of the chapter at the end of the psalm, all should stand up and remain standing. If the celebrant should kneel during the singing of any hymn the people should kneel also.

37. During the singing of the Magnificat and Prayer, the people should stand.

38. When the celebrant kneels at the altar, before the exposition of the Blessed Sacrament all should kneel and remain so until the Blessed Sacrament is put into the tabernacle at the end of the Benediction.

---

## Mass Offerings

As the special fruit of the Holy Sacrifice of the Mass accrues to those to whom the latter is particularly applied, it is customary for the faithful to make a special offering to the Priest for this purpose. This offering is also variously called a stipend, and an honorary.

The usual offering or stipend for a Low Mass is one dollar, for a High Mass different sums according to the character of the High Mass.

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FIGURE 3. THE FOREST - THE CHILDREN

By Barbara

From: *Children of the Forest - Their Artistic Potential*

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The offering should invariably be given in advance. This should not be considered a matter of business on the part of the Priest, so much as a matter of conscientiousness and religious propriety on the part of the petitioner for the special favor of the Mass whom custom requires to make an *actua* offering in connection with the Mass. It does not seem proper to make the offering after the Mass is over.

In the case of poor people who cannot afford to make an offering for a Mass, not even in favor of a deceased relative at the time of death, the Priest may donate the Mass in which case he makes the offering himself, or sacrifices that which is otherwise his due in favor of another.

Did some of you ever stop to think of this?

Parties wishing to have a Mass said or sung on a certain date, should make the arrangements together with the offering same time in advance.

In having Low Mass as done should not insist too much on the time and place for their celebration, as the Priest cannot usually bind himself in this way.

Masses for the dead, in black vestments, can be said only on our own days, hence one cannot insist on their being said on a certain day.

A Requiem Mass for the third day, seventh day or thirteenth day after death, or Month's Mind, as the latter is called, as well as for an anniversary which comes, be said on the proper date in defiance of the rules of the Church, requiring the Mass of the Feast Day to be celebrated only may however be said on the first day after such date not impeded by the rules of the church. Parties insisting on such Masses being said on the proper date, or parties wishing to have other Masses for the dead said on a day not open for them by the rules of the church, must be satisfied to have the Masses said in vestments of the color appointed for that day.

---

## Chief Laws of the Church

1. To hear Mass on Sundays and Holy Days of Obligation. Remember that obliges your children also, if they have reached the age of reason.
2. To Fast and Abstain on days appointed.
3. To confess your sins at least once a year. Parents, send your children to confession at the appointed times, if they have not yet received their first Communion.
4. To receive the Holy Eucharist within Easter time, i.e., from the First Sunday in Lent to Trinity Sunday.
5. To contribute according to your means to the support of the Church. Do not let a few and the same ones bear all the expense.
6. Not to marry out of the Church, nor relatives (even those remarried), nor at forbidden times.

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# Preparing for First Communion

In the springtime of the Christian's life there is a day that should outshine all others in brightness and beauty, the day of First Communion.

Napoleon I, who "trod the ways of glory and sounded all the depths and shoals of honor" and at the end of his career is one of the many who declared that the day of his First Communion was the happiest day of his career. Children who expect to make their First Holy Communion must have attended the special instructions from the beginning, and when special religious exercises are held for the children a few days before their First Holy Communion. The children should be dressed for the occasion according to the rules of the parish. Parents too poor to provide the outfit should report to the pastor, but by no means keep a child from Holy Communion on account of poverty.

Every child should be provided with a prayer book and a pair of beads for this occasion.

Candles, flowers and articles prescribed by the pastor should be cheerfully provided and should be in accordance with the regulations.

Parents should assist both Priest and teachers in the great work of preparing the children for their First Communion.

All children must attend Sunday School for at least two years after First Communion, and parents should be careful to see that their children attend faithfully. Matt. xxvi, 26; 1 Cor. x, 16.

## Receiving Communion

Figure 1—Receiving at the Rail with Communion Card



Figure 1

Figure 2—Extending the Hands when Holding a Communion Cloth



Figure 2

Strike your breast three times, when the Priest holds up the Sacred Host turned toward you and says three times the "Domine non sum dignus," say likewise each time you strike your breast the same words in English, "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed."

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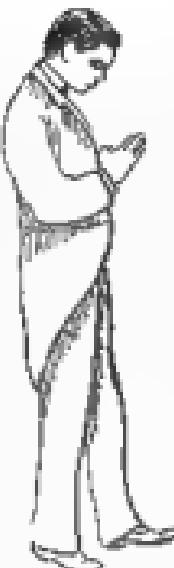
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As you hold over your hands, for the communion cloth must always be provided with some kind of a cloth, or spread to hold before the breast, be sure to stretch out the palms of the hands perfectly flat that the cloth may be fastened out before your chest in the manner of a small tablespread, so that in case the Holy Communion should be accidentally dropped it would not fall to the floor.

In the act of receiving, hold the face up and put out your tongue simply to let it cover the lower lip as only but do not look up to the face of the Priest or in any direction, cast your eyes down, with your hands joined palms to palms, if you are not holding a Communion cloth or card.

(See illustrations in cuts for both positions.)



## Holy Communion

There is a strict obligation binding under pain of mortal sin for a Catholic to receive Holy Communion at least once a year at Easter time. But it is the wish and earnest advice of the church to her children that they approach the Holy Altar often during the year, especially on the great FEAST DAYS.

A good Catholic, one who has his spiritual welfare at heart will go to Holy Communion at least once a month.

A suitable preparation of body and soul should precede the actual receiving of Holy Communion. The body is prepared by saying a串 mass, by dressing in a respectable manner, and by reverent deportment.

The soul is prepared by making a good confession and thereby cleansing it from all stain of sin and adoring it by the practicing of various virtues.

Do not approach the altar rail without having prayed at least a quarter of an hour, as an immediate preparation.

Approach the altar immediately after the bell has rung for the Priest's Communion.

On coming your pew fold your hands before your breast as going to and from the rail and do not let them hang by your sides, cast your eyes down, do not look above you.

Try to kneel at the end of the rail immediately before the altar, or as near as possible.

Let your desire always be to receive Holy Communion directly before the main altar when possible, whether there be any communion rails or not.

After receiving Holy Communion a proper thanksgiving should be made, lasting at least fifteen minutes, and petitions offered to God, praying for our selves and for others, not forgetting the poor soul's in purgatory.

(See proper illustration for this position.)

# JAS. J. O'GARA

A.A.A.

Architect, Supervisor, etc.

ROOMS 73 to 76 - McDougall BLOCK

CALGARY . . . ALBERTA



*References--*

- St Eugene Hospital (Architect)
- Lacombe Home
- St. Mary's Hall
- Holy Cross Hospital
- Sacred Heart Church
- St. Mary's School (Assoc. Architect)
- Marlborough Apartments
- The Argyle Apartments
- Bankhead Church
- Sunalta Block
- Costello Block
- Acme School
- Appartment House for S. M. Hartroft
- Appartment House for J. Moxam

*Residences for--*

- Messrs. Raby & Laurendieu, W. M. Mayhew,
- Dr. M. C. Costello, W. J. Costello, Jas. W. Davidson, Major Laybourn, H. T. Whittemore,
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## Communion for the Sick

Sick people, invalids and such as cannot come to church to receive Holy Communion, although in no danger of death must, nevertheless, receive from time to time at their homes, or at least during the Easter time.

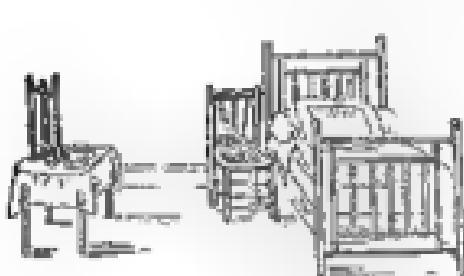
Have the Priest notified and abide by his instructions. Should he promise to bring Communion at stated intervals, be sure to remind him in advance of the time, and arrange with him the day and hour of his coming. Do not expect him to bring Communion on Sundays, Feast days or other days when he is much occupied in church work.

Remember his duties are arduous and long.

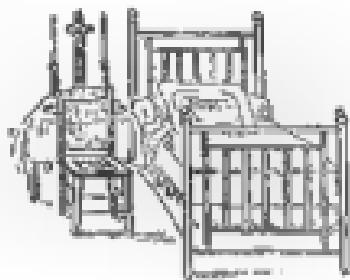
Secure conscientious physicians who will tell you when there is danger. When people are kept at home by old age or illness during Paschal time, notice should be given so that Holy Communion may be brought to them.

To prepare sick room for Communion see illustrations.

### Articles Required in the Sick Room



A Good Arrangement



A Bad Arrangement

## Easter Duty

The Easter duty is the obligation of every Catholic of requisite age to receive Holy Communion within the Easter time.

This obligation begins at about the twelfth year and continues throughout life. During this time it binds under pain of mortal sin all those who, by the use of reason.

The Easter time in this country extends from the first Sunday of Lent until Trinity Sunday inclusive.

The precept binds all grown Catholics of sound mind without distinction, whether they are in health or in sickness, whether they are able to go to church or not.

Those who are not able to attend Church during Easter season must have the Priest notified, so that he may bring Communion to them, although they be in no danger of death.

Do not put off notifying the Priest until the last week or the second week of the Easter time, but give him ample time and opportunity by notifying him in the beginning or at least in the middle of the Easter season, as he may have many invalids to attend to during this Easter time.

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To make one's Easter duty it is not necessary to receive on Easter Sunday, during Holy week or during Easter week. As for those who go to Confession and Communion only once or twice in the year, they ought not to go to confessor at a time when the confessor is the busiest, as on Holy Saturday or Christmas Eve, as the Priest has all he can do to hear those who go frequently to Communion and who are more entitled to go on the great Feast day. There is no such thing as a Christmas duty in this country. Hence, it is not a sin if one does not go to the Sacraments during the Christmas season, although it is advisable to do so, as the Church would have the faithful go to Communion from time to time during the year.

It is not necessary in performing one's Easter duty to have the express intention of so doing. All that is necessary to fulfil one's duty, is to receive Holy Communion sometime during Easter season, whatever intention one may have or may not have. Do not put off your Easter duty until the last week of the Easter time, or even to the very last day of it.

If the Priest at that time should not find it expedient to give you absolution, or admit you to Holy Communion and the Easter time thus elapses before you receive, remember it is your own fault, and you make yourself guilty of a grievous sin through your own carelessness.

—————

## The Angelus

The church bell is rung morning, noon and evening at 6:00 a.m., 12:00 m., and 6:00 p.m., to remind us of the mystery of the Incarnation of the Son of God, whereby He manifested His great love for us. This is another of the beautiful devotions of the Church which we are called on three times daily to perform by the sound of the bell, is the prayer of the Angelus, a memorial for all men, Catholic and non-Catholic.

All devout Catholics, deserving the name, practice this devotion, either at the sound of the bell, if they are in their homes, or wherever they can conveniently perform it, or as soon after as possible. Let all the members of the family fall on their knees and recite the Angelus prayer, either in common or privately, as soon as the bell is heard.

The Angelus is said kneeling, but on Saturday evening, in Lent, also on Saturday noon, and on Sundays, it is said standing. During the Easter season, that is beginning with the Alleluia of the Mass on Holy Saturday until the evening before Trinity Sunday exclusively the anthem "Regina Caeli," or "O Queen of Heaven Rejoice," is said instead of the Angelus, standing.

There is a partial indulgence of one hundred days granted each time the Angelus is said, or the anthem "Regina Caeli." These prayers, however, must be said kneeling, as it is prescribed, and at the time the bell is rung, unless good reasons should prevent one from fulfilling these latter conditions. Furthermore, a plenary indulgence is granted once a month to all who are in the habit of thus reciting the Angelus, if they will receive the Sacraments and comply with the usual conditions.

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## **Forty Hours Adoration**

This devotion performed in most Churches once a year, is designed to kindle in the faithful, great love and reverence of the MOST BLESSED SACRAMENT, as well as to make reparation of Our Dear Saviour in the Sacrament of His Love for so much coldness andifference and such great outrages committed against Him by so many ungrateful beings.

It is the custom of all fervent Catholics to approach the Sacraments on this occasion and visit the Blessed Sacrament exposed on the altar during the days of devotion.

To encourage these practices the Sovereign Pontiff has granted a plenary indulgence to all the faithful who confess their sins, receive Holy Communion, and visiting the church during the adoration, pray for the Sovereign Pontiff's intentions.

Confession may be made previous to the opening of the devotion as on the day before; or in the case of weekly penitents, at their usual time.

The Communion may be received on the morning of the day on which the devotion is opened although the evening has not yet taken place.

To gain the plenary indulgence of the Forty Hours' Devotion it is necessary to visit the church during the adoration.

Besides the plenary indulgence, a partial indulgence of six years and ten quadragesima is granted for each visit made to the Blessed Sacrament exposed during the devotion. All these indulgences are applicable to the souls in purgatory.

The faithful, according to the desire of the Church, should endeavor to visit the church on each of the days and spend some time in adoration.

They should, moreover bring cards, flowers and other ornaments for the decoration of the altar, or contribute in money for the same. They should show the liveliest interest and exhibit the greatest terror on this occasion, as one of the best to exercise their faith and piety.

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## **Blessings and Blessed Articles**

The blessings of the Church are very numerous. They are given either directly to the faithful in person, to those who are sick as well as to those who are in health, or they are imparted indirectly to them through articles which the church blesses for that purpose.

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## **The Churching of Women**

One of the principle blessings of the Church, eagerly sought by Catholics, is that which is given to a mother after childbirth called "Churching." The mother is not bound to receive this blessing and consequently does not commit a sin if she neglects it. It is a true blessing or private devotion. It is in imitation of the Blessed Virgin, who—"after the days of her purification carried Jesus to the Temple."—Luke ii. 22.

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The receiving of this blessing supposes a mother's first return to the Church after her happy deliverance. It may be received, however, later on according to convenience. It is also an act of thanksgiving on the part of the mother. But there is little object in asking for this blessing after a long time, if neglected in the beginning.

It is customary for mothers to make an offering on this occasion. It is usual to offer a wax candle for the altar, or the price of same. The mother should bring her child with her to the Church. When the Priest offers the end of his stole to her to be kissed she should take it with her right hand, and devoutly press it to her lips, holding the candle in her left hand.

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### Blessed Palm

The palm which the Church blesses on Palm Sunday is another means by which she conveys her blessings to the homes of her faithful. The Blessed Palm should be hung in a conspicuous place in the house, usually over the Crucifix or sacred picture. Some of it may be burned in times of great calamity to avert the anger of God and secure His blessing and protection.

It should be burned previously to receiving the new palm, and not thrown away. Blessed articles should not be thrown aside when no longer needed but be destroyed, burned or buried.

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### Imposition of the Ashes

As Holy Church opens the penitent's season of Lent by the blessing of ashes and by placing them on the heads of the faithful all good Catholics ought to go to Church on that day, although it is not a precept, and be reminded of the sacred ceremony of the certainty of death and of the necessity of preparing for it by Christian penance and mortification.

Unless by chance a person's face has been considerably besmeared by the dropping of the ashes, these ought not to be removed afterwards, but should be left to remain for the day at least as a reminder of the Holy season of penance and as a profession of faith. As the ashes must be imposed by the Priest, and are blessed only for that purpose, there is no object in taking them home. The words pronounced by the Priest in placing the ashes on the head are, "Remember that thou art dust and into dust thou wilt return."

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### Articles of Devotion

All good Catholics should possess certain articles of devotion to which are attached blessings and indulgences, such as a small Crucifix that can be worn on the person, a pair of Beads, the Scapular, Agnes Dei medals and the like.

They should have these articles blessed and indulgenced for their own personal use. Agnes Dei do not need to be blessed by the Priest, as they contain was blessed by the Holy Father Himself.

# The Rosary

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Every Catholic should have a Rosary (pair of Beads). The Rosary is blessed and indulgenced for a person's own use by a Priest having the necessary faculty.

If a Rosary thus blessed and indulgenced for one person and transferred to another the indulgence is lost, and the Rosary must be blessed and indulgenced again. If a Rosary, however, is merely loaned to another for use, without any intention to transfer the indulgence the indulgence is not lost to the owner. When a Rosary is repaired and some new portions are substituted for the old ones, the Rosary does not lose its blessings and indulgences. Although the Rosary consists of fifteen decades, five decades, however, or a chaplet, as it is called, are usually recited at a time. Each decade consists of "Our Father," ten "Hail Mary's" and the "Glory be to the Father."

The recitation of the decades is usually preceded by the Apostle's Creed, one "Our Father" three "Hail Mary's," for an increase of faith, hope and charity, with a "Glory be to the Father," both after the "Creed" and after the three "Hail Mary's."

To gain the indulgences granted for the devout recitation of the Rosary, the faithful must meditate on the mysteries of the Rosary.

The mysteries of the Rosary are

## I—The Five Joyful Mysteries

- 1 The annunciation
- 2 The visitation
- 3 The nativity of Our Lord.
- 4 The presentation of Our Lord in the Temple.
- 5 The finding of Our Lord in the Temple.

## II—The Sorrowful Mysteries

- 1 The agony in the garden
- 2 The scourging at the pillar
- 3 The crowning with thorns.
- 4 The carrying of the cross
- 5 The crucifixion.

## III—The Glorious Mysteries

- 1 The resurrection.
- 2 The ascension
- 3 The sending of the Holy Ghost
- 4 The assumption of Our Lady into Heaven
- 5 The coronation of Our Lady in Heaven.

All Catholics should make themselves familiar with the mysteries of the Rosary by frequently reading of them in the Gospels and a devotional work. Those who cannot meditate on the mysteries, can gain the indulgences by simply reciting the prayers.

Most prayer books point out the manner of reciting the Rosary containing also short meditations on the mysteries. They give also various introductory and closing prayers in connection with the essential part of the Rosary.

Another condition for gaining the indulgences granted for the recitation of the Rosary, requires that the Beads be held in the hands whilst saying them. If several however say the Beads in common it will suffice if the reader complies with this condition.

## The Scapular

There are various Scapulars in use. The oldest and most common one, worn by the faithful, is that of Our Lady of Mt. Carmel known as the Brown Scapular. It consists of two brown pieces of woolen cloth, worn respectively on the breast and on the back connected over each shoulder with a piece of tape. It is an imitation and abbreviation of the large scapular or garment worn by the Carmelites. It is at the same time a badge of honor to the Mother of God, who revealed the devotion to the Carmelite Order in the vision of St. Simon Stock.

The spiritual advantages of the Scapular are, among many, the special protection of the Blessed Virgin, a share in the merits of all good works performed by the Carmelites, and the many indulgences, plenary and partial. Neither the wearing of the Scapular even if one has been enrolled in it, nor the recitation of the prayers connected with it, bind under pain of sin, hence any neglect in this respect should not be made a matter of confession. If the brown Scapular becomes worn out or lost it is not necessary to have a new one blessed or be enrolled again.

The blessing of the old garment is transferred to the new one without ceremony. Each one desiring to wear a Scapular must be enrolled personally by a Priest having the necessary faculties.

No one can have another enrolled by simply bringing another pair of Scapulars to the Priest to have them blessed for such a one.

Taking the Scapular off when necessary to replace it as soon as convenient, does not deprive the wearer of its benefits. Neglecting to wear it for some time, however, one does not need to be enrolled again in order to resume it, deprives the person, nevertheless, of its spiritual advantages during such time.

If the Scapular, on the other hand has been laid aside purposely, with the intention of abandoning it, a new enrollment in it would be necessary in order to wear it with benefit again.

Plenary indulgences to wearers of the Brown Scapular may be gained on the following occasions under the usual conditions for gaining such indulgences.

On the day of enrollment on the Feast of Our Lady of Mt. Carmel (July 16), or on the following Sunday—or on any day within the octave—on Feasts of the Immaculate Conception, Name, Presentation, Assumption, Visitation, Purification and Assumption of Our Blessed Lady also on the Feast of St. Joseph, St. Simon Stock (May 16) St. Ann, St. Michael, St. Teresa and on any Wednesday of the year.

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## Plenary Indulgences

Many devotions and practices in the Church have the gaining of plenary indulgence attached to them. This indulgence can be gained, however, by complying carefully with certain prescribed conditions.

The usual conditions prescribed for gaining a plenary indulgence are, to confess one's sins, to receive Holy Communion, to visit the Church and to pray for the intentions of the Holy Father.

To go to any indulgence is said thus be in a state of grace. To be fit to be temporal penance it must be either sin or heresy, or venial such sin must be previously forgiven.

It is necessary to go to confess in which the penance is made in the spiritual confessional or the gaining of an indulgence at least be seen by the priest in case of doubt. The confessio may be made on a day preceding the day for which indulgence is granted.

As for those who go to weekly confessio they are in the habit of confessing on a day their weekly confessor will suffice or how it must be in all the ordinary indulgence grants, and when men confess in what the indulgence is in the beginning of or at the end of other acts, more acts they confess in each week.

As for confession not ordinary in need has place in any particular case but in the publicly stated or in granting of an indulgence.

The visit required to the church may be made by recorring to Communion there and use the course of praying for the intentions of the Supreme Pontiff in the same time of one or divided to several ordinary indulgences on the same day however as frequently happens on the part of those who receive many works of penitence will be necessary both to visit the church and to pray to the less or in the Holy Father as often as that day as often as is held up to ordinary indulgence. Those who are permanently disabled from visiting the church and recorring to Communion frequent the Holy See has granted it to confessors in faciit of doing other good works instead.

The prayers recited for the answere of the Soter ipsi. That it may be very laudable to say of the Church. In practicing any of these or in which any ordinary indulgence is attached, it is necessary to make one or two or with the intentions of the church or gaining from giving in prayer books and manuals published in connection with such devotions. Mat. xx. 19 Cor. xii. 10.

## Novenas

A novena is a devotional course of nine days made either as a preparation to the great feast, or made at any time usually for the purpose of obtaining some favor. Novenas made as a preparation for a feast are made during the six days preceding the feast day so that the feast day is included in the tenth day from the beginning of the novena.

There are many devotions for the novena found in the prayer books. We can specify a certain in particular or if one does not choose to make a prescribed devotion, it is customary to say at least nine Hail Mary's on each of the nine days. There is no limit to the other prayers and recitations that may be performed on these days. I would however suggest most of them. There is nothing so old as a set of special prayers to be recited on a novena. I would however as confess in the beginning of a novena especially if one should be in sin.

It is very ordinary to receive Holy Communion on the morning following a novena and a or a long day or on a shorter day. Other devotions and services on such a morning novenas are for instance the saying of Holy Mass having classes said, a psalms to be chanted, present crosses especially when blessed by the ecclesiastic and many other acts of piety and self denial suggested by individual devotion and fervor.

## Conduct in the House of God

Let nothing induce you to speak disparagingly of your Church

Stand by your Church as you would by your Mother

Make no engagements which will interfere with your attendance at Mass.  
Church engagements should before all others.

Catholics who believe in the real presence of Jesus Christ in the Holy Eucharist, cannot show too much respect to the Temple of God.

Read over the following practical hints, note them well.

1. While in the Church avoid coughing and all manner of noise as much as possible. Certainly none will expectorate on the floor.

2. Be remarkably clean in your dress and person avoiding the slightest appearance of indiscipline.

3. Look directly at the altar and recollect that it is a God and not to man you appear there.

4. While appearing in a respectful pose avoid all improper postures.

5. Use your prayer books, unless when meditation is preferable.

6. Catholics will take care and never turn their backs to the altar when the Blessed Sacrament is exposed for veneration in a respectful posture.

7. Communicants should approach to, and proceed from, the altar in a most collected manner and when to and from the confessional in a similar manner.

8. Communicants should take great care in folding the Communion cloth in a proper manner and on no account carry out of the Church after approaching the Holy altar.

9. In making a genuflection be careful make it properly, that is, bend the knee all the way to the floor and not content yourself with merely making a bob or a limp as is so common in many churches frequently inviting ridicule upon the sacred ceremonial of the Church.

10. In genuflecting one should not support oneself on a pew or other object. Awkwardness is but respect as well as of others pointed out above is only excusable in persons still with age, or disease.

11. Always face the object directly before which you are genuflecting. Do not genuflect sideways. Avoid this particularly when passing from one side of the church to the other.

12. On entering a Church where the Blessed Sacrament is kept it is customary not to make the genuflection until one enters, or arrives at the pew or at the altar rail, the chapel or other point of departure.

13. On leaving the Church the genuflection is made at the nearest point where one is leaving the presence of the Blessed Sacrament, as at the exit of the pew or at the altar rail, the chapel or other point of departure.

14. Do not make a genuflection immediately on entering, or leaving the Church inside the door, it is superfluous and awkward, especially when there are crowds entering or leaving.

15. Do not genuflect on leaving the pew when you are going to the altar rail until you have come before the altar. In like manner do not genuflect before the pew when you have turned from the altar rail, but make your genuflection at the latter place only.

16. In crossing from one side of the Church to the other, whether in the front, middle or rear of the Church, a genuflection must always be made towards the altar where the Blessed Sacrament is kept or exposed.

17. A genuflection must likewise be made to the altar of the Blessed Sacrament in passing by the side, or in the rear of it as in going from the body of the church into the vestry or sacristy.

18. When the Priest carries the Blessed Sacrament from one place to another in procession everyone should fall on his knees and remain in that pose until the Priest has passed out of sight, or put the Blessed Sacrament back into its place of keeping. On entering or leaving the Church be very careful and make no noise by rapid walking, a running of doors and the like. The Church is the holiest place on earth, and is no less holy than Heaven itself, for God is really present in both places. "The place whereon thou standest is holy," Job, v, 16.

19. When others enter the pew in which you are seated move down, compelling no one to climb over you. Should you wish to remain at the entrance of the pew rise, get out into the aisle and step back so as to let the newcomer pass in before you.

20. Do not greet your acquaintances in church much less hold conversations with them there. Do not be offended if your friends, holding the church more sacred than yourself, take little or no notice of your courtesies. Do not expect the Priest to notice you, even in the rear of the church.

21. Show no human respect whatever in the choir, in the galleries or in any part of the church in regard to any of the above mentioned.

22. Members of the choir should conduct themselves in the same manner as though they knew among the congregation. They should converse in the parts of the Mass or service as the rest of the congregation, when not actually singing, standing, sitting, kneeling or as the portion of the song or may require. When they have finished singing they should take up their prayer book or beads, which they should always have with them.

23. Standing and holding conversation in the parts adjoining the church, such as the porch and passageways, is a great abuse of the sacred edifice of God.

24. When passing in the course or vicinity of the church and especially if the doors or windows should be open, no one will raise his voice so as to be heard inside the church.

25. In passing before the Church men and boys should always raise their hats, in honor of the Blessed Sacrament whether walking or riding. This is a distinct profession of faith, and the Catholics expect to see it in Catholics. Women should bow their heads, bless themselves, or make some other act of reverence.

26. It is the correct thing—To stand while being invited at Solemn High Mass. To remember that for each day of the week there is a special devotion, viz: Sunday—The Holy Trinity; Monday—The Souls in Purgatory; Tuesday—The Guardian Angels; Wednesday—St. Joseph; Thursday—The Blessed Sacrament; Friday—The Sacred Heart and the Passion; Saturday—The Blessed Virgin.

27. It is not the correct thing—To march up the aisle in a front pew after the Mass or sermon has begun. Do not be late for Mass. Do not neglect the Holy Water font at the entrance of the church. Never make a rush for the door before the Priest has reached the sacristy after Mass, stop and make a few simple prayers of Thanksgiving.

## Morning and Evening Prayers

The first thing a Christian should do in the morning as well as the last thing on retiring at night is to bless himself with the Sign of the Cross.

No Christian should go forth to his daily occupation without having addressed himself to the Master in a fervent morning prayer.

The exercise of the morning prayer consists principally in thanking God for having brought us safely to the beginning of another day, offering up our thoughts, our words and actions in the coming day, asking of His assistance to keep from sin, resolving to avoid some particular fault to which we may be addicted, and in asking also the particular protection of our Blessed Mother Mary, of our Angel Guardian and of our Patron Saint.

The exercise of the Evening Prayer consists mainly of thanking God again for having preserved us during the day and in examining our conscience as to the sins we may have committed during the day. Especially in regard to the particular fault of which we may have formed a habit and which we had resolved to avoid particularly in making our day as it was to be and the act of faith, hope and charity, as well as of the recollection of the prayers according to our circumstances and devotion.

It has become the almost universal practice for all Catholics to recite at least three times, morning and evening, the Hail Mary in honor of the Immaculate Conception of the Mother of God.

All Catholics should familiarize themselves with suitable morning and evening prayers through the prolonged use of prayer books all of which contain suitable forms.

Devout Catholics sponge themselves with Holy Water on leaving the bedroom or at least before leaving the house in the morning also on retiring at night. Devout Catholic parents that bless their children at night and teach them the six most penitential of the faith.

## Grace Before and After Meals

It has been the custom among Christians from the earliest times to say grace before and after meals. "We must pray before and after meals" St. Chrysostom.

To omit grace and but publicly in the presence of God and God fearing people is considered a mark of irreverence and gross ingratitude to God. In saying grace we should stand before the table while pronouncing the ordinary blessing or other prayer and during it and devoutly keep our hands before getting down. To bless while seated is a mark of carelessness.

Should a Priest be present he should be invited to pronounce the blessing if several ecclesiastics, the one highest in dignity.

## First Calls

You are earnestly admonished to send for a Priest as soon as a member of your family or friend is seriously sick.

Never send a child for a Priest.

Always send a grown person. If there is no one in the house able to go ask a neighbor to do so.

The Sacraments for the dying are all too important and the arrangements for their administration should not be made through children.

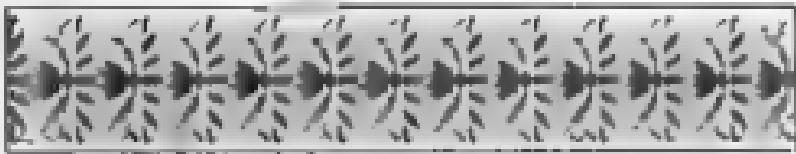
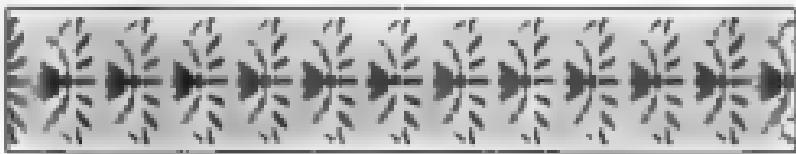
# Instructions when Sending for a Priest

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Do not haphazard for a Priest but let the person who calls him be able to answer the following questions if possible

1. Full name of the sick person and their correct address. This is very important for often they may not find the Priest at home, and the call must then be left in writing.
2. Age and condition of person whether a practical Catholic.
3. Has the person been attended by any Priest in this same disease?
4. Which Sacrament has been received and when?
5. Is the person able to receive Holy Communion, that is, is the sick person conscious or not subject to vomiting?
6. Has a physician attended and what is his opinion on the danger?
7. Whenever there is real danger, call the Priest at once, do not wait till evening or night.
8. If a call is made at night let a gentleman accompany the Priest to and from, or until the Priest dispenses with his company.
9. Let no one speak to the Priest whilst he is carrying the Received Sacrament, except who is a doctor necessary, or until it himself begins to speak. The sick person must be forewarned of the Priest's coming and must be advised to prepare for Confession and the possible reception of the last Sacrament.
10. When you expect the Priest to administer the Holy Communion see that some preparations by prayer be made. If the sick man is unable to read a good nor some one to read a few short prayers, slowly and reverently from a prayer book, if circumstances will permit.
11. If there is danger of death, and the Priest is to administer the last Sacrament or Holy Communion as Viaticum, the sick person need not be fed e.g. but may take whatever food, drink, or necessary medicine may be prescribed.
12. Prepare a small table with a clean white cloth, opposite the sick bed so it can be seen by the sick person. Have a chair immediately next to the bed at the sick person's head, or the Priest, so that he may look towards the foot of the bed and not in the sick person's face when he bears the communion.





# Burials

Funerals should take place from the Church.

More proper arrangements would be pastor or the funeral Mass before announcing the time of the funeral which if possible should take place in the morning and be preceded by a Requiem Mass for the dead person whose soul stands doubtless in greater need of prayer than of a beautiful coffin or flowers. A few Masses said instead will be of far greater solace to the soul of the deceased.

1. When a member of the parish is to be buried these things should be remembered:

(a) The party must have a right to Christian burial.

(b) Funerals must be in church at time appointed.

(c) Funerals are not allowed on Sundays or Holy Days except for, but it is necessary.

2. The casket is not to be opened in the Church.

3. No regalia of any kind except a simple black one can be worn at a funeral. The only exception to this rule is the flag of our country or a purely secular emblem.

4. Catholics who neglect their religious duties for a long time but who on their death bed give signs of reparation can be buried in blessed ground, but should be expected to do penance. Likewise those who die to support their Church and Pastor.

5. The only Mass his be said but not in church shall be recited in Capuchin or the Carmelite Convents by some Capuchin or Carmelite functioning.

6. Christian burials are refused to all those who wilfully have severed their spiritual link with the Church died in her, apostates or having refused the Sacraments of the Church.

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# Cemetery

No Catholic can be buried elsewhere than in a Catholic cemetery ground.

When a member of the parish is to be buried these things should be remembered:

The party must have a right to Christian burial. A lot or grave must be got in the cemetery. Graves should be paid for in advance.

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